

Correct Social Usage



Mrs Elizabeth Adams

CORRECT SOCIAL USAGE

A Course of Instruction in

GOOD FORM, STYLE AND DEPORTMENT

BEING ALSO AN AUTHORITATIVE WORK OF READY
REFERENCE, COVERING ALL ESSENTIALS
OF GOOD MANNERS

By

SEVENTEEN DISTINGUISHED AUTHORS

Illustrated

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P R E F A C E

THE world has fully recognized the fact that life's jostle and jar must of necessity be lessened if daily living is to be easy and pleasant. Upon this fact all social regulations have founded and fashioned themselves. The rudeness which jostles, the selfishness which jars, whether against people or principles or opinions, are the first things ruled out and labeled "bad manners" when society formulates a code.

There are other offenses which receive the same label, although the offenders are neither selfish nor rude. They simply are ignorant of small social requirements, and all unwittingly, their words and acts cause friction with the smooth running system of society. A consciousness of ignorance brings inevitable shyness; with shyness come awkwardness and blunders. To obviate just such ignorance and shyness, just such awkwardness and social blundering, is etiquette's kindly aim.

Society's etiquette expresses the soul's courtesy. It is the coin of the realm of good breeding, and the coin may be minted in each individual mind whenever the right molds are found.

This course of instruction in correct social usage endeavors to furnish the molds. Skilled workers have prepared these, after patterns long familiar to themselves; whoever wishes

to shape into graceful living the thousand thoughts and words and actions connected with "the proper things to do" will find practical aid and unfailing guidance in the chapters comprising the course.

Instruction on points of etiquette is every bit as necessary as instruction in any branch of learning which tends to broaden the mind. Good manners must be studied and practised before they are really at one's command. It is the duty of parents to provide their children, in their earliest years, with opportunities for acquiring this instruction. Otherwise the grown-up children will find themselves handicapped throughout the life race, and they will meet many obstacles of doubt and perplexity which will hinder them from making fair headway.

What parents would willingly send their children out into the world thus handicapped and hindered? The careful father toils most cheerfully to amass the wealth which will fit them for chosen careers; the tender mother guards their physical natures from disease and strives to ward off every moral taint. What wealth can buy an easy charm of manner? What stored-up bank account can balance in value, with ideas added daily to the forming mind concerning right and graceful living? In the cultivation of a vigorous physique there **must** be no neglect of the delicate little court-

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esies which strengthen all social ties, and mothers should inculcate manners as faithfully as they inculcate morals, for good morals and good manners grow from the same root. The world is fond of repeating the saying, "Each child has a right to be well born." Each child has, moreover, a right to be well bred; each parent fails in duty when not respecting this right by constant precept and daily example—learning first what to teach, if such need be.

For every age and for every condition good manners provide helpful equipment. To young men they prove a sort of talisman—keeping away dislike, wrong estimate, and unfavorable impressions which so often surround the ill-mannered. Both in business and society, a manifest ignorance of the rules of good breeding puts many a young man at such woeful disadvantage that all his sterling qualities of mind and heart are lost sight of in his one great lack of "manners." The question is not whether the world is right or wrong in making this distinction; it is whether the young man will respect it or ignore it. His future career of success or mediocrity gives answer to the question most eloquently. For the young woman, also, the thought is full of meaning. Whether millionaire's daughter or busy working girl, a knowledge of correct social usage is essential. A charm of manner, a ready fluency in express-

ing courteous phrases, a grace of gesture, an ease of movement and the dignity of thorough self-possession—these constitute a chain armor which will equip any woman for social conflicts or hard business battles.

Accepting the fundamental thought of a lessening of life's jolt and jar thereby, it will surely be seen that good manners are demanded from everybody for the mutual benefit of all. The moral structure underlies the social structure in each individual life; where the base is firm the building of fine manners may rise as rapidly and beautifully as the builder will put knowledge into practice. Life's everyday occasions offer plentiful opportunities for the practice; the knowledge, if it has not been gathered in from life environment, and constant home example, can be acquired—and acquired quite rapidly by those who are willing to learn.

All the methods of attaining genuinely pleasing good manners may really be summed up in these three:

1. A careful study of correct social forms.
2. A constant application of the knowledge resulting from such study.
3. An earnest endeavor to be heartily courteous in each ordinary relation of life.

Habits formed through these three methods will become ingrained with the very nature. They will not be superficial "company man-

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ners," put on and off with formal evening dress and dainty reception gowns. They will be, rather, the habitual clothing of the thought and the life, whose fine texture is lastingly enduring and whose freshness ever renews itself in that pure kindness which is the wellspring of all true courtesy.

The New York Society of Self Culture has planned its course of instruction to meet a present and a steadily increasing need. The work is not designed as a mere textbook on etiquette. It is that, but it is much more than that. It will prove always a valuable book of reference, but, above and beyond this purpose, it aims to thoroughly teach the underlying rules which govern good society. Understanding these rules, men and women will not feel themselves mere social puppets, pulled about by strings of varying social customs. Instead, they will act freely according to graceful regulations, whose right orderings they, in common with fair minded people everywhere, acknowledge.

Changes and modifications in social regulations should never be disregarded. These are occasioned not by the whimsical moods of the few, but by a growing sense of fitness in the many. Customs outlive their usefulness, fashions no longer fit the purposes for which they were designed, newer times need newer manners. With graceful living always in view as

an end, the best means to ensure it are constantly being adopted. Therefore social usage changes often; therefore it is well and wise to keep informed of all such changes; therefore a Bureau of Inquiry and a complete system of Correspondence have been organized by the New York Society of Self Culture.

This correspondence concerning correct social usage will prove a most important feature to all who avail themselves of its aid. It will keep them in close touch with prevailing or with changing customs, it will give authentic information upon all society matters, it will answer fully any perplexing questions, it will authoritatively decide mooted points. No more valuable aid in the acquiring of familiarity with accepted social forms and customs was ever conceived or planned. Some knowledge of etiquette and its underlying rules is requisite at all times and in all places. Through this Bureau of Inquiry and system of Correspondence the New York Society of Self Culture offers a means of adjusting correct social usage to all degrees of condition and circumstance. It not only teaches the strict rules of etiquette, but also tells how the exceptions that prove them may occasionally, with propriety, be taken advantage of. Such knowledge is important, such knowledge is indispensable, yet just such knowledge no other work on etiquette has ever undertaken to impart.

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Sixteen well-known authors have given careful thought to the preparation of this course. They are men and women who live in constant daily contact with society at its best. They know whereof they speak, and their words come with authority. Their expressed opinions may seem occasionally to vary, but the varying is only of the viewpoint.

The subject of etiquette is not narrow, but broad—as broad—as the varying conditions of society itself. It must adapt itself to circumstances, it must adjust itself to environment; thus it is well to study the subject from all viewpoints.

Looked at in this way, etiquette proves a most attractive subject, and social regulations are found to be simply helps for happy living.

No well ordered mind can ignore these regulations and yet expect to be a harmonious member of society. In the home, at the neighbor's, in the office, at the shop, in public, in private, and at all times, ill breeding makes inharmony and good manners are essential even though "etiquette," as such, is little known. And etiquette is nothing more nor less than invariable good manners, expressing kindly courtesy through the graceful customs and more ceremonious forms of the world's "correct social usage."

This course of instruction sums up for its

readers the substance of the truest good form. It teaches society's customs intelligently, it treats society topics thoroughly, it offers helps for social perplexities. In the scope of its subject matter it includes everything which could rightly be placed between the covers of a practical work on etiquette, while in the unique manner of presenting this matter it has accomplished something never attempted before.

With the consciousness of a need there comes always some right way to supply it. The world wants graceful living; true heart courtesy is the foundation for this, and heart courtesy is most fitly and most fully expressed through perfect knowledge of the true social etiquette.

THE NEW YORK
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G O O D M A N N E R S

GOOD manners mark the gentleman. Good manners indicate the lady. No man can have any claim to the title of gentleman, and no woman can justly be considered a lady whose manners are devoid of kindness and courtesy. The accident of birth may enable a man to write himself, "Lord this," or "Sir that," or even to claim position with royalty; but no patent of nobility, no long line of ancestry, however titled or distinguished, can make a gentleman out of a boorish, surly, unkindly, disagreeable man. Pope's famous couplet occurs at once to memory:

"What can ennoble knaves, or fools, or cowards?
Alas! not all the blood of all the Howards!"

True nobility resides in character. It is revealed in good manners. "Nature's nobleman" cannot be a rude, cross, disagreeable companion. His "Good morning" may be quiet or lively, according to his temperament, but it will unavoidably be kindly and courteous. If such a man gives you his hand in greeting, he will not offer two fingers churlishly, nor will he superciliously lift his hand, expecting to construct a Gothic arch with another's lifted hand, adding a pretentious jerk at the apex; but he will clasp the hand of a friend with a hearty, cordial grasp, indicative of genuine goodwill.

If "Nature's nobleman" is quiet in his ways, there will yet be the kindling of the eye, and the lips will smile, and the impression will at once be given that, without any mockery of friendship, a true soul is sincerely expressing a kindly thought.

Then the words of Joanna Baillie aptly express the situation:

"I take of worthy men whate'er they give;
Their heart I gladly take; if not, their hand;
If that, too, is withheld, a courteous word,
Or the civility of a placid look."

Whether the earnest expression of friendship is scorned, accepted or reciprocated, all well-meaning persons are pleased with good manners.

"Fine feathers make fine birds," it is said by some; but, in truth, costly and fashionable apparel does not constitute the wearer a gentleman or a lady. A man in "hodden gray" may prove a veritable Chesterfield in his manners, while a Beau Brummel would be only a boor if his manners were those of one.

It has often been regretted that our schools appear to discard, or do really neglect, the old-fashioned custom of teaching rules of etiquette or forms of behavior to the pupils. The methods of other days were valuable for those days. Later times demand improved methods, but

there need be, and there should be, no diminution of effort in the direction of securing good behavior, proper speech and manners *debonair*.

We smile at beholding the extra charge of "sixpence for teaching manners" in the oldtime Dames' schools, but that teaching was an advantage to many a pupil whose home training and home example were faulty in that direction. Yet, in our day, it would not be amiss, if there were time, for the public schools to be places where rules should be observed in the line of everyday etiquette, and where the pupils could at least easily acquire the pleasing habit of courteous greeting and kindly farewell.

I have in mind a young teacher who always required a "Good morning" from each pupil upon entering the schoolroom in the forenoon, and a "Good evening" when departing at night. This need not be a mere formality. A pleasant smile from the teacher, sure to be reflected by the pupil, and *vice versa*, would ensure the lack of formality; the courtesy, though small in itself, would be large enough to aid in forming or promoting good manners, as well as in knitting the hearts of teacher and pupil more closely together, thus bringing and keeping sunshine in the schoolroom, however cloudy it might be outside.

Among the Hebrews great respect is shown to the aged. More than Christians do they

obey the Biblical injunction, "Thou shalt rise up before the hoary head, and honor the face of the old man." The very commandment, "Honor thy father and mother," presupposes courteous behavior in the home. And the Apostle Paul had not forgotten his early training when he declared that "Evil communications corrupt good manners." Surely it may be justly inferred that good communications, *i. e.*, wise and valuable instruction in courtesy and the expression of goodwill in forms of etiquette, would make excellent in every way the manners of the individual thus taught. Hence the value of moral precepts. Hence the worth of social training. Hence the need of forms of common sense etiquette, of social courtesies.

When Burke declared that manners were of more importance than laws, he said in explanation, "Upon them, in a great measure, the laws depend. The law can touch us here and there, now and then; manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation like that of the air we breathe in. They give, then, whole form and color to our lives. According to their quality they aid morals, and they supply them or they totally destroy them."

This may be seen to be a correct statement when it is considered that a strict obedience to

the Golden Rule, "Do unto others as ye would that they should do unto you," will seem the most courteous and kindly and just treatment for one member of a home or of a society to another member. Bishop Middleton might well declare, "Virtue itself offends when coupled with forbidding manners," and Fenelon wisely asserts that, "It is not enough to have reason; it is spoilt, it is debased by sustaining a brusque, haughty manner."

One thing must not be forgotten, viz., that self-consciousness is a foe to good manners; for, as Whateley testifies: "To be always thinking about your manners is not the way to make them good; because the very perfection of manners is not to think about yourself."

Emerson affirmed that the gentleman is a man of truth, lord of his own actions, and expressing that lordship in his behavior not in any manner dependent and servile, either on persons or opinions or possessions.

Contact with rude people creates or fosters rudeness. Hence the importance of choosing polite associates. It is said that "the Spanish carried with them the seed of the thistle to the plains of South America. In this congenial soil it spread, and covered many square miles with its prickly vegetation. These thistle forests grow so tall and dense that a mounted horseman may be lost in them. They furnish a safe retreat to

the jaguar and robber." A single seed, perhaps, has multiplied, covering and rendering worse than useless sections of fertile lands as large as some of our smaller States. Not unlike this is the spread of corrupt manners.

Those who have the training of the young in their charge should take special note of this fact. In school and out of school, at home and away from home, good manners should be the rule and boorish ways the exception.

Good manners will secure good treatment from each to all along the highway of life. The direction of Napoleon, "Respect the burden," was in this line, and each kindly man or woman who steps aside for the burden-bearer not only exhibits goodwill but displays good manners. Respecting the burdens will lead to a helping hand to lift burdens, and the world will thus be the happier and the better for the inculcation and the practise of good manners in all lands.

Whoever, then, aids in any way the expression of goodwill in a pleasing, gracious way, is doing service to humanity, and is obeying the Divine injunction to do good to all men as opportunity is afforded. A polite bow, a courteous remark, a kindly smile, on all suitable occasions, are indicative of goodwill as well as good manners, and help to make the everyday life less wearisome and more cheerful.

It is well to learn the differing customs of different lands, so that when in Rome one can do as the Romans do—a good rule unless the example be an objectionable one—and to this end it is wise to understand the ordinary rules and methods of polite society. Yet it is sadly true that sometimes there has been good reason for Mrs. Julia Ward Howe to ask, as she did in one of her lectures: “Is polite society polite?” and therefore an earnest appeal to the hearts and consciences of men and women is not out of place, urging that the law of kindness may prevail, for true courtesy grows out of genuine kindness of spirit. Mere heartless following of social rules is not enough.

When the servant responded to Washington’s polite remark that he regretted giving her the trouble of opening the door for him to depart, by saying, “I should much prefer to open it for you to come in,” she evinced true courtesy, and her good manners were as evident as those of the revered father of his country. Let the heart express itself in courteous speech, and let polite speech be sincere; then surely nothing more could be required as evidence of good manners, while it is equally certain that nothing less can ever be cheerfully accepted by cultured and polite society.

Rev. Fhebe A. Hensford.

I N T R O D U C T I O N S

IMPORTANT DISTINCTIONS

IT is of first importance to bear in mind that a man is always presented to a woman, a youthful and an unmarried woman is presented to a matron, while a young man is always presented to an older member of his sex. The first rule is never reversed, unless we consider a gentleman who is exceptionally distinguished by his high position and title. For example, a lady would be presented to the President of the United States, a venerable ex-President, or to a prince, duke, or archduke of the blood royal. A *débutante* would be presented to the Admiral of the Navy, the Vice-President, a member of the Cabinet, a bishop, an archbishop, or aged and noted clergyman, and to a Justice of the Supreme Court; but these exceptions do not apply to even a very youthful married woman. In the second instance, of introductions between women, the rule may be abrogated when the spinster is the hostess in her own right, that is to say, when she has no mother, when she is a distinguished person and a guest of honor at an entertainment, or when she is a foreign lady of royal title. The very great exception is the wife of the President of the United States. Whatever may be her age all ladies are presented to her.

In the third case, introductions between men,

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the rule is set aside when the younger of the two men is President of the United States, a host in his own house, a member of a royal and reigning family, or a distinguished guest of honor at an entertainment.

HOW TO INTRODUCE

Above all things introduce carefully, and pronounce distinctly the names of the persons presented to each other. It is a serious mistake to drag a guest hither and thither about a room, introducing him or her to everybody. A lady should never be led from her seat to be presented to any but a feminine guest of honor, her hostess, or some elderly and distinguished person of her own sex. It is the inviolable rule to bring all persons up to the hostess for presentation and to conduct men into the neighborhood of those ladies to whom it is the purpose to present them. An elaborate manner and phraseology are to be studiously avoided. It is not only unnecessary but distinctly vulgar for the person who introduces to accompany the simple act with bows, waves of the hand, etc. For all ordinary occasions these simple and polite sentences serve to establish acquaintanceship between two persons: "Mrs. A., let me present Mr. B.," or "Mrs. A., may I present Mr. B.?" or "Mr. A., I wish to introduce Mr. B."

There are time, however, when brevity is the

indication of the best manner, and then it is enough to mention merely the names of the persons introduced, thus: "Mrs. A., Mrs. B.," or "Mr. A., Mr. B." This is the better form for what we might call semi-formal and public introductions, on church steps and in the street, on golf links and tennis courts, on a steamer's deck, or at a crowded reception. Again, when one person is to be introduced to a group of three or more, it is tedious and embarrassing to repeat the formula "let me introduce you to" more than once; the stranger is therefore most gracefully presented by the mention of names only, after the first phrase, thus: "Mrs. A., let me introduce you to Mrs. B., Miss C., Mr. D., and Judge E.," or "Mr. A., I wish to present you to Miss B., and Miss Mary B., and Doctor D."

Where it is difficult to decide between the relative importance of two persons of the same sex, and yet it seems essential not to run the chances of injuring the dignity of either, the perfect compromise is arrived at by saying: "Mrs. A., do you know Mrs. B.? Mrs. B., Mrs. A.;" or "Colonel A., I am not sure that you and Judge B. have met; Judge B., Colonel A."

If the privilege of presenting Mr. B. to Miss A. has been asked, the friend of both, on bringing Mr. B. to the lady's notice, need only use the simple sentence, "Pray let me introduce." In all the foregoing instances, as in those that fol-

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low, men and women use alike the forms that are given.

Here it is necessary to warn both men and women against using the names of persons presented without attaching all the proper titles. It is a mistake to say: "Miss A., let me present my friend B.," or for a husband to say, "Mary, this is my old chum B., who wishes to have the pleasure of meeting you." A wife must not present the partner of her joys and sorrows as John, or Henry, but introduce him as "Mr. A.," or "my husband;" for example, "Have you met my husband, Mr. B.," or "I am going to take the privilege of presenting my husband to you, Mrs. A."

When introducing one's friends to one's parents and relatives it is sufficient to say: "Mother, let me present Mr. A., or Miss B.;" "Mrs. A., I don't think my father has yet had the pleasure of meeting you;" "Miss A., this is my cousin, Mr. B., who is going to have the pleasure of taking you in to dinner."

More elaborate introductions are made when a hostess is eager to put the guests under her roof in prompt association with each other's interests and to stimulate ready conversation. Such special introductions are best accomplished by saying: "Mrs. A., let me present Mr. B., who shares your enthusiasm over the Alaskan tour;" or "Judge A., I want you to

know Mr. B.; he is as ardent a bibliophile as yourself."

INCOMPLETE INTRODUCTIONS

An introduction does not deserve future acknowledgment when the person who officiated at this slight ceremony fails, through carelessness or design, to pronounce the name of one of the individuals presented. When the name of an acquaintance escapes the introducer's memory it is politest and wisest to stop and say quietly, "You must forgive me, but I have stupidly failed to catch your name;" or "Your name is quite as familiar as my own, and yet it has, for the instant, escaped me." Many a hostess, who is too timid to ask for names or too sure she may hurt some one's sensibilities by so doing, steps out of the predicament by boldly ignoring the forgotten name and saying, as her puzzling guest enters, "Ah, how do you do, let me introduce Mrs. A., Miss B., and Doctor C."

Another type of incomplete introduction occurs when a slight effort is made to bring two persons, who are unacquainted, into a conversation by saying: "Mrs. A., Mrs. B. was at the theatre last night and saw," etc. This leaves Mrs. A. and Mrs. B. in doubt as to whether they have been introduced and whether such a coupling of their names guarantees future recognition.

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ACCEPTING INTRODUCTIONS

A woman should offer her hand when a man is presented to her, and this initiative should be taken by the elder or more honored person when the introduction is between two women or two men. It is chilling and awkward to only bow on introduction, unless the persons introduced are separated by barriers of people or furniture, and unless the case is that of one person introduced to a group. To shake hands all around is then a somewhat difficult and unnecessary elaboration. While a sweeping bow and effusive smile are disagreeable adjuncts to the handshake, an agreeably friendly expression and slight inclination of the head signify a cordial acceptance of the acquaintance. A hostess invariably shakes hands cordially with all persons introduced to her, and rises when so doing. A man always stands when introduced. When introduced out of doors, he lifts his hat and bows slightly. A woman rises to be presented to her hostess, to a woman older than herself, to her host, to a guest or relative of her hostess, and to an elderly or distinguished gentleman; but not always when men and women of her own age are presented.

On receiving an introduction to a group of three or more it is essential only to bow slightly but politely to each individual, saying nothing at all or repeating the names as they are men-

tioned. A hostess, on greeting a stranger, accompanies the handshake with some such cordial sentence as: "Mrs. A., I am very glad indeed to meet you," or "Mr. A., how do you do, I am very pleased to see you." A host should not be less cordial than this; and when two persons are formally introduced they must either murmur each other's names with a "How do you do?" or "I am glad to meet you," or "I am glad to know you."

A young lady, as a rule, waits for a gentleman to express his pleasure at their first meeting, unless she is in her own house, where her greeting on introduction should be clearly and graciously expressed. At balls, etc., a young lady need only bow graciously and smile slightly in a friendly way in acknowledging the introduction of a young man. Unless the introduction is very specially made, and by her or his own request, he need say nothing beyond "This is a great pleasure, Miss A.," and he can then safely leave it to her to open the conversation.

FUTURE RECOGNITION OF AN INTRODUCTION

An introduction may be cordially recognized ten years after it has taken place or it may be worth nothing after two hours. It is the rule to bow to those whom one has met at a dinner, luncheon or breakfast, and also to those with whom one may have drunk tea at a reception,

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played a game of tennis, danced with once at a ball, etc. The bow is followed by such acquaintance and friendship as opportunity and common desire may create. It is the woman's right to give future recognition of an introduction, and the older woman or the married one assumes this prerogative with her junior or with a spinster. It is not necessary to bow and strive to recall one's self to the memory of all those persons to whom one has been very hurriedly and informally introduced at a large reception or crowded day at home. The introduction that is incomplete, or that is made without careful mention of names, needs no following up, unless the meeting proves to be agreeable and conversation ensues. In event of reintroduction it is only polite to acknowledge and recall the previous presentation by saying: "I think I have had the pleasure of meeting Miss A. before," or "Perhaps Mrs. B. does not remember me; we dined together last spring at Mrs. D.'s"

SELF-MADE INTRODUCTIONS

It is necessary for a guest to introduce himself or herself to a host or hostess if no friend is at hand to conduct the simple ceremony. A host or hostess is privileged to introduce himself or herself, at a ball or reception, to a guest who appears to be shy and lonely. A woman can never venture to introduce herself to a man,

unless she is a matron and his hostess or unless she calls at his office or studio on business. A man should not presume to introduce himself to a woman unless he is her host and a person of mature years. Women, as a rule, adopt the expedient of self-introduction to other women when there exists some strong common interest, some mutual friend who has planned to bring them together, or when in their club, church, or social round they have become familiar with each other's names and faces and lacked the opportunity for a formal introduction. A self-made introduction may be worded thus: "Mrs. A., my name is John B.; your daughter was good enough to give me permission to call;" or "Mrs. A., I am calling at the request of our common friend, Mrs. B.; I am Mrs. C.;" or "Miss A., may I introduce myself, Mary B."

INTRODUCTIONS FOR CHILDREN

Parents and adult relatives and friends of children should introduce them to their elders, thus: "Mrs. A., this is my little daughter Mary," or "Mr. A., my boy John wishes to have the honor of being introduced to you." On introducing children to young folks of their own age their seniors should say, "Mary, I want to present Johnnie B. to you," or "John B., this is Harry A., whom I am sure you will be pleased to know." So soon as children are able to un-

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derstand the value and meaning of an introduction they should be taught to make introductions themselves. A well-bred child introduces his or her young friends to older persons by saying: "Mrs. A., this is my brother John," or "Mother, my friend, Mary R., wishes to be introduced to you." One child should introduce another to a juvenile friend by the least stilted phrases; as, for example, "Jack A., this is my cousin, Edward B.," or "Mary, Sallie A. wants to know you." On receiving an introduction to a senior the properly trained child waits for his or her elder to offer some expression of pleasure at the meeting, along with a kindly handshake, "Thank you, Mrs. A., or Mr. B.," is the only response necessary.

INTRODUCTIONS AT DINNER

At a formal or informal dinner the host and hostess should contrive to make all the guests known to one another before leading the company to the table. It is not graceful to introduce when the guests are in their seats. When a special guest is entertained it is important to present the rest of the company to this honored person. If this cannot be completely achieved before dinner, the host and hostess should continue the introductions after the meal when the guests reassemble in the drawing-room. At a very large and very formal dinner it is some-

times quite impossible for the host and hostess to introduce as freely at first as seems necessary; however, they must not fail to see that the gentlemen are duly and formally presented to the ladies whom they are to take in to the table. After a very fashionable and stately banquet the hostess, on leading the ladies back to the drawing-room, makes many introductions; the host accomplishes this same end among the masculine guests as they sit over their cigars.

When a delinquent masculine guest arrives after the dinner company has gone in to table, he need be introduced formally and at the moment only to those ladies who are seated right and left of his place at the table. If the delinquent is a lady the gentlemen who sit on either side of her chair rise to be formally introduced.

INTRODUCTIONS AT RECEPTIONS

The hostess of an afternoon or evening reception introduces her guests, as they arrive, to the débutante daughter or special guest of honor, who stands beside and receives with her. Though, at a crowded reception, the hostess may not leave her post by the door, she tries there to make as many introductions between her guests as lie within her power. To further relieve the situation of formality she should be assisted by feminine members of her family or feminine friends, to whom she can introduce any

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strangers and under whose guidance these strangers will be conducted to the dining-room and there in turn be introduced to the ladies in charge of the refreshments. The ladies in authority in the dining-room are privileged to speak without introduction to guests of either sex, in order to offer tea, chocolate, etc. They are also privileged to begin a conversation with a stranger without waiting for an introduction, and when the opportunity arrives they should make as many introductions as possible. At a public reception a committee is usually appointed to receive the guests, and if this committee, or certain members of it, stand by the entrance door and formally receive, the guests are introduced by the simple process of having their names loudly announced by a liveried servant. The guests then bow to the committee, and may consider themselves introduced. Thereafter it is permitted to address any one on the reception committee in order to secure further introductions. If the committee does not receive by the door, a guest is still privileged to address any member of that body, in order to request information or introduction to that guest in whose honor the reception is given. It is the duty of the guest to give his or her name in the manner of a self-made introduction when addressing a member of the reception committee. Members of a reception committee should try,

as far as possible, to fulfil the duties of host and hostess. When serving on the occasion of a ball or reception given in honor of some distinguished individual, or when the entertainment is public or semi-private and given in a series and without any guest of honor, it is the duty of each member of the reception committee to try to secure formal introductions to as many guests as possible, and in turn to introduce readily and constantly. This duty is incumbent upon feminine as well as masculine members of a reception committee.

INTRODUCTIONS AT BALLS

At a ball or dance given in honor of her débutante daughter, or of a masculine or feminine visitor, the hostess, on receiving her guests, introduces them to the honored figure of the occasion. As the dance progresses the hostess, the host, and the members of their family who are present should make as many introductions as possible. At a cotillion the hostess should try to introduce all of her guests before the dancing begins. Assisted by the host, by the leader, and by members of her family, she should see that those ladies unengaged for the dance are introduced to possible partners. The gentleman who serves as a lady's escort to a ball brings up and introduces to her many of his masculine friends. At a public ball he should

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ask her permission to do so, unless the lady he serves is a friend of long standing or those he wishes to introduce are personal friends for whom he can vouch. It is not polite for a man to accept an invitation to be introduced to a young lady at a ball when he is about to retire from the ballroom or when he has no intention of asking her to dance, walk, talk, or sup with him. At a cotillion a lady does not favor a gentleman to whom she has not been introduced, nor does a gentleman attempt to bestow his favor on a lady to whom he has not been presented, unless it is absolutely essential for one of them to do so in order to complete a figure. Then the rule may be temporarily broken, and as soon as possible the gentleman should seek a formal introduction. Though it is not necessary that all the couples called up to compose a square dance seek introductions beforehand, it is more comfortable and graceful for them to do so. At public balls the reception committee and lady patronesses should follow, with regard to introductions, the rules laid down in the preceding paragraph on Introductions at Receptions.

INTRODUCTIONS AT WEDDINGS

Guests at a wedding reception, breakfast, luncheon, or supper, must be introduced to the bride and groom first, then to the host and hostess of the occasion, usually the parents of the

bride, and finally to the groom's parents, if they are present; these last are the secondary guests of honor after the bridal pair. At large and very fashionable modern weddings, the ushers are usually the accredited masters of ceremony who will perform this office for any guest who requires such introductions. At less pretentious weddings a guest who is a comparative stranger to the chief personages of the occasion can introduce him or herself to the bride's mother at the drawing-room door, and again to the bride and groom. At the average wedding celebration, which nowadays takes the form of a reception, the bride's mother accomplishes the many necessary introductions after the methods outlined in the paragraph on Introductions at Receptions. When a small and select breakfast, a formal luncheon, or supper, served at one large table, follows the ceremony the guests that are to go in to table together are as carefully introduced by the hostess as though she were conducting a dinner party. At wedding anniversaries the rules for introductions are the same as those laid down for receptions when the celebration takes that form, or if the anniversary dinner is given the paragraph on Introductions at Dinners should be consulted.

INTRODUCTIONS IN PUBLIC

Informal introductions, rapidly made by the

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mere mention of names are, as a rule, sufficient when in shops, on golf links, and in other public places it is necessary to relieve constraint. Where strangers will be required to walk together, share the seat of a carriage, or play as partners or opponents in a game, it is essential to introduce them carefully and formally. There is no need for one's forcing an introduction, however, when halting but an instant, in a picture gallery or on church steps, to speak to an acquaintance who is a stranger to one's companion.

SPEAKING WITHOUT INTRODUCTION

It is privileged and polite to do this when seated at dinner beside a man or woman to whom one has not been formally presented. At a crowded reception friendly women speak to each other without waiting for an introduction. At a steamship's table this is also a rule, and after a day or two at sea, those on deck begin conversations unsanctioned by introduction. At the *table d'hôte* of foreign hotels and *pensions* this rule is also followed. It is not in good taste for a woman to address a man at a reception, nor for a man to attempt this liberty with a woman at a reception. At a steamer's table or on deck, however, there is no rule yet formulated to say who should presume to speak first, and as a rule when a masculine passenger

desires to meet a fellow passenger of the opposite sex, and to show her all honor, he asks the ship's captain, the purser, or first officer to present him with the due formalities.

INTRODUCTIONS ON THE DAY AT HOME

When receiving callers in the afternoon or evening, it is the hostess' duty to introduce each newcomer to those already in her drawing-room. If there are many callers present and some of them are at a distance from the hostess, she should not lead the latest arrival about the room, nor call those at a distance to her side, nor stop those on the point of quitting the room, in order to force an introduction. It is enough for her to introduce the stranger to those sitting or standing near.

LETTERS OF INTRODUCTION

Do not ask for letters of introduction from any but rather intimate friends. Do not ask a letter of introduction for a friend who is a stranger to the person of whom the request is made. It is decidedly dishonest to introduce by a letter an individual of whom the writer knows little or nothing, or toward whom the writer bears no special goodwill. It is also dishonest to give a letter of introduction and then write ahead issuing warnings against the bearer, or offering apologies for having given the document. A letter of introduction should be brief, to the

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point and free from domestic information or matters of personal and private interest. Models for preparing such letters are given in the chapter on Correspondence, page 328. It is discreet and polite for the giver of a letter of introduction to write immediately, under separate and private cover, to the person to whom the letter is addressed, advising him or her of the issue of the letter, and giving some information of the person who will present it. If the bearer of the letter is in mourning, or has suffered great grief or losses, or is the victim of peculiar prejudices, or is bound on a special mission, of these facts the recipient of the letter should know in order to avoid mistakes or complications. Not infrequently a visiting card, inscribed with the form of introduction, is the substitute for the more formal and courteous letter. The form for a card of introduction is given in the chapter on Correspondence, page 328.

PRESENTING A NOTE OF INTRODUCTION

A woman presents a letter of introduction addressed to one of her own sex, by calling and sending it up with her card or by merely leaving the note and her card on the lady to whom the letter is addressed. Under special and peculiar circumstances she is entitled to post the letter along with her card. A woman bearing a letter of introduction to a man posts

or sends it to his home, along with her address. A man calls to present his letter of introduction to a lady, or to a member of his own sex. If the person on whom he calls is not at home he leaves the letter, with his card sealed inside its envelope, to be delivered by the servant. The feminine bearer of an introduction, having delivered her letter, waits to be called upon, or to receive a written offer of hospitality. A masculine bearer of such a missive can expect, if his note was left to be delivered to a lady, a prompt acknowledgment with an invitation to call or dine by appointment; if his introduction was addressed to a man, he can expect a call or a note of acknowledgment, with some offer of hospitality. After having received attentions and hospitalities at the hands of the person to whom a note of introduction has been presented, it is the polite rule to write or call upon the author of the note and give him or her hearty thanks for the agreeable value of the letter.

ACKNOWLEDGING A NOTE OF INTRODUCTION

If it is impossible to honor a letter of introduction, that is, to call upon or entertain the bearer thereof, a prompt and adequate explanation should be written both to the bearer and author of the missive. When there is nothing to prevent recognition of a letter of introduction, a call, followed by some offer of hospitality, is

the usual course of acknowledgment adopted. That is to say, a woman calls upon a woman who bears a letter of introduction and a man calls upon a lady or one of his own sex who is introduced to him by note. A woman who receives a letter of introduction from a man, may send her husband, son, or brother to call; or she can acknowledge the letter by a cordial note. A letter of introduction should be acknowledged immediately. Any delay is a gross incivility, unless illness, absence, or bereavement can be offered as an excuse. An elderly lady, or one who is invalided, or one who is exceedingly occupied, is privileged, instead of calling upon one of her sex who has brought her a note of introduction, to write a note of explanation, with excuses for the call and an appointment for an early meeting. Having called upon and entertained the bearer of an introductory note, it is not necessary to pursue the acquaintance when no congeniality of interests or temperament exists. Persons of very good breeding, who have received and entertained, to the best of their ability, the bearer of a note of introduction, write shortly afterward to the author of the letter, acknowledging its receipt and the acquaintance or good friendship which the note was the means of inspiring.

Margaret Watts Livingston

C A L L S

HOURS FOR CALLING

THE hours for paying and receiving formal calls vary in seasons and localities.

In any of our larger cities it is correct for a woman to pay her formal calls in the afternoon and after three o'clock. Morning calls, in the city and during the season of winter gaieties, are apt to be considered quite informal. In the centres of formal and fashionable society women do not, as a rule, make formal calls in the evening. In the country and at the summer resorts there are formal calling hours established for morning as well as for afternoon convenience. In the morning, in country neighborhoods, it is in good taste to call between half-past ten and a quarter to one o'clock. Men are privileged to call formally in the afternoon and evening; they are also at liberty, in the country, to call during the morning hours above mentioned. In the evening, calls may be paid as early as eight o'clock in the winter, and in New York, Boston, Washington, and other great cities, gentlemen are privileged to present themselves as late as nine or even half past nine. It is not in good taste, though, to pursue this course in a neighborhood where life is simpler and bedtime earlier than in the big cities. When a call is paid for the purpose of inquiring after a sick friend no special hour need be observed,

since the caller is not apt to advance beyond the threshold of the front door. Sunday calls should be paid in the afternoon, after three, or even later if one's friends or neighbors are late diners on that day. Sunday calls are, in fashionable society, considered rather informal except when paid by men, who call both on Sunday afternoon and on Sunday evenings.

LENGTH OF CALLS

When a first and formal call is paid, fifteen minutes is the usual time allowed for the exchange of civilities, the polite commonplaces, and a graceful exit. To pay a shorter call than this is hardly complimentary. To pay a first call and remain an hour and a half is not in very good taste. A formal call can be gracefully prolonged from a quarter to three-quarters of an hour, and a friendly call is none too long when it is continued for an hour.

THE FIRST CALL

The first call is made upon a bride on her return from the honeymoon. All her wedding guests and friends of both sexes must call upon her immediately. It is also the rule to call first on the lady who has come to visit for more than a couple of days in the house of one's good neighbor or friend. Again, it is the rule in the country to call first on the strangers who build

or rent a house in one's near neighborhood. It is necessary for a man or a woman to call first on the lady to whom he or she bears a letter of introduction. A man also calls first upon the individual of his own sex to whom he bears an introduction. For further instruction on this point see the chapter on Introductions, page 40.

When two ladies discover a mutual liking, and desire to establish at least a calling acquaintance, the elder of the two or the matron waits to be called upon first by her junior or by a spinster. Ladies are not, however, very exacting on these points, and the first call is paid by the one who first finds the time or opportunity, unless one of the ladies is a very venerable person, or one of them a *débutante* and her acquaintance a stately matron; then the younger woman confers a proper compliment by calling first. This same rule holds good among men when a question of formal calling arises.

In our large cities, when the recognized winter period for exchanging formal calls opens, there is little or no attention paid to the matter of first calls of the season. The woman who is the first to establish her day at home, or the first to issue her cards, receives the first calls of her friends, without reference to the calls paid in the foregoing winter. Careful women, who are inclined to be punctilious on these points, hasten to call first on those ladies to whose

Calls

credit a call stands over from the foregoing season. Careful hostesses make it also their business to call first upon a newly made feminine acquaintance before offering her any hospitality. That is to say, should Mrs. A. meet Mrs. B. and desire to invite Mrs. B. to dinner at her house she would confer a compliment by calling on Mrs. B. immediately, a day or two before the dinner. If, also, the masculine friend of Mrs. A. becomes engaged and it is Mrs. A.'s desire to ask his betrothed to dine, she must make a first call on the young lady and then offer her the invitation. She can do this even if the fiancée of her man friend is quite a stranger.

RETURNING CALLS

It is considered a delicate courtesy to return a first call very promptly. A bride, or a visitor in a neighborhood, or strangers who have come to reside in a new locality should not let more than ten days or a fortnight elapse before returning all these civilities. Again, it is polite to quickly return the first call of a new acquaintance. After an exchange of preliminary calls the acquaintance thus formed may ripen, under the beneficent influence of hospitalities accepted and returned, or a mere "calling acquaintance," as it is termed, can be kept up; that is to say, the ladies call upon each other once or twice a year.

Ladies who receive calls of condolence, sym-

pathy and inquiry, immediately recognize these civilities by sending out their cards, as indicated in the chapter on Visiting Cards, page 91; later, on issuing from mourning and on recovery of health, as many as possible of the calls of condolence and inquiry should be returned in person.

Sometimes a hostess is persuaded to invite the friends of her friends to her house though they may be strangers to her. The calls of these guests she is not obliged to return, though they are first calls and paid with formality. It is unnecessary to say that a woman does not return the calls of any of her masculine friends or acquaintances. Men return the formal calls of friends of their own sex if they please, though, as a rule, the constant and informal intercourse of business life does not necessitate the formalities that women observe among themselves in society. Most obligatory is it for a woman to return quickly the call made upon her by a lady who brings her a letter of introduction. If she is prevented from doing so, she must find and swiftly present her excuse in writing and substitute for the call an apology or some offered hospitality. The rule holds good among men dealing with the same conditions, and for fuller information reference may be made to the chapter on Introductions, page 41.

Calls

DUTY CALLS

There are few exceptions to the rule of etiquette that requires a call to be paid to one's hostess after any hospitality enjoyed under her roof. To particularize, it is essential for wedding guests, bridesmaids, best man, ushers, and maid of honor, or matron of honor, to call upon the bride's mother within a fortnight or three weeks after her daughter's wedding. If the wedding has taken place at the house of the bride's sister or friend the call is paid to the lady who acted in capacity of hostess of the occasion. We have already indicated, in the paragraph on First Calls, the duty calls to be paid in the bride's honor.

It is essential to call on one's hostess after a formal luncheon, formal breakfast, or musicale; after a reception given to introduce and honor a débutante and some person of importance; after an opera and theatre party preceded or followed by a dinner or supper; after a garden party, and after attending a christening. It is of paramount importance to call on one's hostess after dinner enjoyed in her house, and this dinner call should be paid promptly. When a written or engraved invitation has been received, and for good reasons refused, it is still necessary to pay one's call, quite as though one had accepted and enjoyed the offered hospitality. When one has been invited, through the

good offices of a friend, to the house of a lady to whom one is a stranger, it is necessary to pay a call on the hostess of the occasion, if the invitation was accepted. If it was not accepted then the polite course of action is signified in the chapter on Visiting Cards, page 97.

It is an obligation to call both before and after a funeral: the first call is somewhat in the nature of mere card leaving, unless the caller is an intimate friend of one member or all of the bereaved family. The call after the funeral is a call of condolence. It is polite to call and inquire after a sick friend; to call and offer congratulations to a lady who has recently become a mother; to call on a young lady who announces her engagement.

CALLING BY PROXY

It not infrequently happens that an invalid who receives many calls tries to return them by sending out her cards from time to time; or she can persuade a daughter or sister to call for her. The substitute is privileged to call at the homes of comparative strangers, introduce herself, explain her mission, and leave her cards. A lady sometimes returns the call made upon her by the masculine bearer of an introduction by sending her son, husband or brother to see the bearer of the letter and carry explanations and an offer of hospitality.

CALLS OF CONDOLENCE

Only the rather intimate friends of a bereaved household ask to see the whole family or one of its members when making a call of condolence. In very exacting society it is considered a sufficient evidence of sympathy to call a few days after the funeral and merely leave cards along with inquiries after the health and spirits of the family. This call is supplemented by a sympathetic note, sent promptly when the news of the death is received, models for which will be found in the chapter on Correspondence, page 328. Many persons bring flowers when making such doorstep calls after a funeral, or they forward from the florist a box of flowers with the note of sympathy. When making a full call of condolence, and gaining an interview with one or more members of the mourning household, care should be taken not to blunder into crude reference to the recent affliction, nor adopt a lugubrious tone and expression, nor wear sombre garments.

It is not obligatory to ask to see the whole family when making a call of condolence. A gentleman asks to see "the ladies," or but the one friend whom he claims in the family circle; a lady follows the same course. If those who receive the call assume a cheerful tone and avoid reference to the object of the visit the caller has no right to ask for melancholy par-

ticulars. To say on greeting or on leaving: —“I am very glad to see (or to have seen) you; I wished to assure you of my deepest sympathy,” is enough.

A call of condolence, when it is a formal call paid upon any but the most intimate friends, should be brief. Persons who receive calls of condolence should strive to do so with complete composure, or send down a message of thanks with excuses for not receiving. If the call is quite formal and the caller only an agreeable acquaintance no mention need be made of the late loss, and at the retreat of the caller it is essential to offer thanks for the compliment implied and the cheering comfort gained by the sight of a sympathetic friend.

CALLS OF CONGRATULATION AND OF INQUIRY

After the birth of a child the feminine friends of the mother make it their pleasant business to call upon her and leave inquiries about her own and the child's health, along with congratulations. When an engagement is announced the friends of the young lady call upon her and offer their felicitations. The matrons who are friends of the young woman's mother call also upon that lady to offer congratulations. Calls of inquiry are made during the illness of a friend or acquaintance, after a fire or accident, and sometimes after severe financial or domestic afflictions have visited a family.

Calls of inquiry are doorstep calls, as a rule, and the message of inquiry and sympathy is accompanied by a card. Fuller information on this point will be found in the chapter on Visiting Cards, page 90.

ASKING A NEW ACQUAINTANCE TO CALL

The younger woman, and the spinster awaits an invitation to call from an older woman and a matron. When two ladies whose ages and social positions seem about equal meet and discover mutual liking there is no question as to who shall first suggest calling. As they rise to part after a talk, it is enough for one of them to say: "It would give me great pleasure to meet you again; maybe you will call upon me, or does your day at home come earlier than mine?" Then follows an exchange of addresses and cards. In very formal society, young ladies who are everywhere chaperoned by their mothers do not, as a rule, ask men to call upon them. The chaperon fulfils this duty by saying: "I should be very glad to see you on our Tuesdays at home, Mr. A.," or "I shall be very glad to meet you again, Mr. A.; we are at home on Mondays, and very often in the evening." This foreign rule, while it obtains in our most exclusive and formal society, is not followed elsewhere, and the young American woman selects and invites the ma-

jority of her masculine callers. She certainly should not ask a married man to call, nor one engaged, nor one of whom she is aware her parents disapprove; neither should she, more than once, invite a gentleman to call. If he fails in due time to take advantage of the opportunity offered him she can safely decide that he does not desire to do so and that future invitations will merely embarrass him and deteriorate the value of her own hospitality. Some young ladies wisely await a second meeting before inviting an agreeable man to call upon them. Again, a discreet woman watches for some delicate indication of desire for or interest in her company before inviting a man to her home. A young lady invites a man to call upon her in very much the same terms employed by a matron.

ASKING PERMISSION TO CALL

In parts of this big country of ours the rule of etiquette exacts that the man shall request, of the lady he admires, permission to call at her home. When he wishes to confer a very high compliment he asks this privilege of the mother of a young and unmarried woman. To do so gracefully he may say: "Mrs. A., I trust I have your permission to call in the near future if you and Miss A. are at home." A gentleman is entitled to make this request whatever the prevailing rule of the neighborhood may be, pro-

vided he feels sure that the lady has evinced a friendly manner. Women can prefer this request of other women and imply a pretty compliment in so doing. A *débutante* or youthful and unmarried woman can venture to ask permission to call on a matron of distinction or a venerable lady.

RECEIVING CALLS

Ladies who receive their callers on one afternoon of each week or fortnight, keep what is now commonly known as a "Day at Home." The hostess should then be prepared to receive the first callers at three o'clock in the afternoon, or after four, or exactly according to the hour specified, if one is specified, on the cards she issues at the beginning of the season. Such cards are described in the chapter on Cards, page 75. As a rule, the hour is not specified and the hostess may look for her very promptest callers a few moments after three and for her tardiest before half-past five. When a day at home is kept, the hostess usually prepares some light refreshment for her guests. In winter, tea or hot chocolate can be easily poured by her own hands at a small table at her side; or the tea can be brought in from the dining-room on a tray as needed, or her young daughter or feminine friend can preside over a tea table in one corner. Besides the tea or chocolate, small

cakes or biscuits can be served, also light sandwiches and bonbons. Those fashionable ladies who set aside two afternoons in each month during the winter season on which to receive their callers add great ceremony to the day at home by serving elaborate delicacies in the dining-room. Tea, chocolate and punch are poured; several feminine friends are invited to preside over the urns and the punch bowl, and the hostess meanwhile greets her friends with somewhat the same ceremony usually observed at formal receptions. In the average instance, however, the lady who keeps a regular day contents herself with the modest tea table beside her chair, and arrayed in a graceful high-necked, long-sleeved and slightly-trained house dress, she is prepared by three o'clock to greet her earliest callers. A hostess rises and steps forward to greet every caller, she offers her hand with cordial words of welcome and sees that the newcomer is comfortably seated near her and offered a cup of tea. The necessary introductions for this occasion have been carefully outlined in the chapter on Introductions, page 38.

It is the hostess' duty to give some special attention to each caller as he or she arrives, to draw the latest arrival into conversation and to create a friendly atmosphere about her chair. A hostess is privileged to invite a

feminine caller to open and remove her wraps if the rooms are warm, but she must not take this liberty with a masculine caller, nor offer to relieve the latter of the hat, stick and gloves that he may bring into her drawing-room. To offer tea and cakes more than once or to insist upon replenishing an empty cup after the tea drinker has refused with thanks is to force one's hospitality. While a hostess is at liberty to express regret at a caller's early departure, or to gently press for a lengthened stay, it is not quite polite to insist upon a prolongation of the call after the caller has given explanations and offered regrets for the brevity of the call. This course is often and very forgivably followed when the hostess and the caller are intimate friends; but if the caller is a man or a lady making her first formal call on the hostess such demonstrations of eager hospitality would be out of place. "I am sorry you are going so soon," or "Pray do not hurry away, I have hardly had a word with you yet," or "Must you be going? this has been but a glimpse of you," are some of the courteous phrases of sincere regret a hostess uses as her callers retire. Whatever she may be doing, the hostess should always rise to take leave of a caller and give the retiring party her full attention at the moment. She offers her hand, and if the caller is a lady and the last person to leave, she may be gracefully accompanied as far as the

drawing-room or even to the hall door. This compliment is never paid a masculine caller by his hostess.

For the dress and conduct of servants on the day at home reference may be made to the chapter on Servants, page 492.

RECEIVING CHANCE CALLERS

When the servant at the door has admitted that the lady inquired for is at home, every effort on the hostess' part should be made to substantiate in person the servant's assurance and to do so at the earliest possible moment. It is rude in the extreme to keep a caller waiting, and a very reasonable and adequate excuse should be found and presented for refusing to see a caller who has been admitted. If the hostess is about to go out, on some important business or appointment bent, she should strive to come herself to the drawing-room and explain. If this is not possible she should then try to send a message of polite explanation and regret to the disappointed caller. To send a seemingly frivolous excuse, or to offer the plea of an indisposition that does not exist is always more offensive or a more serious perversion of the truth than to instruct the servant who answers the bell to reply to all callers that "Mrs. or Miss A. is not at home." Taking for granted, however, that the caller is admitted and that

the lady called upon is quite ready to receive, her duty is to swiftly present herself in the drawing-room and greet her guest after the manner directed for a hostess in the foregoing paragraph. No refreshment need be offered a caller unless the call is paid in the afternoon and the hostess is in the habit of serving tea at that hour. The hostess is privileged to suggest and point out to her guest the most comfortable chair, and if the caller is a woman to pull the easy seat forward to the fire or place it with its back to the light; or she may beg her to accept a seat beside her on a sofa. If the caller is a man she could not with propriety assume these liberties. If the lady called upon is quite young and the caller is a man, making his first appearance in her drawing-room, she is privileged to bring her mother or acknowledged chaperon into the room, introduce the young man, and keep the older lady near her for a few moments or throughout the call. This course is not, however, pursued in any but the most formal society and in families where the careful Old World precedents are followed. A young woman who lives under her parents' roof and protection only adds to her own dignity in the eyes of her masculine friends and shows a sweet and proper honor toward her mother by asking that lady to meet her callers and show herself not infrequently in the draw-

ing-room when young men are present or have asked at the door for "the ladies." A woman receiving several chance callers together gives them her attention, introduces, and takes leave of them exactly as described in the preceding paragraph on Receiving Calls on the Day at Home.

HOW MEN RECEIVE THEIR CALLERS

A man does not receive any feminine callers save those who arrive on business at his office or studio. Under such conditions he rises to receive the lady, whether she is his wife or a stranger; he finds her a seat, or if he is pressed for time and the interview is to be very brief he stands as long as she stands. So long as the woman is present he refrains from smoking, he wears his coat, and gives her his full attention. If the call takes place in his private office, on her departure he opens the door for her and bows only a polite adieu, unless she offers her hand. He is quite at liberty, however, when the lady is his relative or a friend, to conduct her to the elevator and summon it, and as a matter of fact, he should do this unless there are others waiting to see him and his time is brief; then he apologizes and explains. A man receives his masculine callers, at his home or in his rooms, quite as cordially and carefully as a woman receives her feminine friends, observing

all the rules set down in the preceding paragraph. The man who is present in his mother's, wife's, or sister's drawing-room, the afternoon or evening that she is at home to her friends, gives her callers his careful attention. Though he need not be on the alert to formally greet and take leave of each caller as promptly and carefully as does the hostess, he takes pains to give men and women alike a cordial welcome, to offer the refreshments provided, pass cups of tea, entertain with the best conversation at his command, make introductions, and also accompany the lady who rises to leave as far as the hall door. If she is alone and driving, he sees that her carriage is called. In the country he may accompany her to her carriage door. If the last caller is a man he goes with him as far as the hall door and assists him in getting into his coat.

HOW A WOMAN CALLS

When calling on a lady's afternoon at home it is not good form to greet her with a kiss, even though she be a very dear friend or near relative. If there is a servant on hand whose business it is to announce the guests and who inquires the caller's name, she gives him her card, or her full name with its courtesy title; that is to say, it is not etiquette to answer, "Mary B." in reply to the inquiry, but "Mrs. B.," or "Miss Mary B.," or "Mrs. Charles B.," as the case may

be. Before entering a drawing-room it is requisite to put off overshoes, if they have been worn, and to lay aside one's umbrella and mackintosh if the weather has necessitated their use. The caller who has been shopping and carries any parcels must leave them in the hall. A hat, veil, and gloves and coat are not put off before going in to greet one's hostess. One glove may be removed during the call, for the purpose of taking up a soft bit of cake or a sandwich; the veil should be pushed up, or perhaps unpinned while drinking tea or punch; the coat can be thrown open or drawn off entirely if the room is warm, but the hat is never removed, and the coat, gloves, and veil should be slowly and quietly resumed before rising to leave. It is not necessary to remove any of these belongings, however, when one does not accept refreshments and when the call is to be very brief. Some punctilious women do not venture to open or remove their wraps unless especially invited to do so by the hostess, or unless calling at the house of an intimate friend.

A shy caller, or one who is a stranger to any other callers that are present, waits quietly to be introduced by the hostess, accepts a chair pointed out by that lady, and consults her own appetite and preferences with regard to the refreshments. If the hostess is

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inclined to be insistent on this point the caller should gracefully yield and assume some interest in the food. It is quite permissible to accept a second cup of tea or to ask for it. The third cup that is requested or accepted savors somewhat of greediness or preoccupation in the affairs of the table. A caller must not examine her watch, rudely break short a conversation, or interrupt her hostess in order to take leave. It is not in good taste to yield more than once to the hostess' entreaties or mere polite invitation for a prolongation of the call. If the caller is engaged in talk with another caller, the hostess, or the host, and yet realizes the flight of time and the pressing importance of another engagement, it is only polite to say: "I am so sorry to break off just here, but I am obliged to hurry away," or "Forgive me, but I am due at the station at a quarter to five; I trust I shall have a chance of resuming this most interesting conversation at some future time." Rising quietly, the caller waits to see if the hostess is disengaged before offering to take leave. When there are others present to claim the hostess' attention it is indiscreet to keep her standing to hear elaborate farewells and bits of news. But if the hostess stands to ask questions and volunteer information, the guest, unless very pressed for time, should give her entire attention. The caller should take careful leave

of the person with whom she has been last engaged in conversation. That is to say, she should offer her hand or bow most cordially before turning away. When there are several callers present, and all of them but slightly acquainted with the visitor who is leaving, she need not go about the room, or to each member of the group, offering her hand in farewell. It is enough to bow politely to those nearest at hand, saying, "Good afternoon!" She should not interrupt those very good friends who are present, but at a little distance and deep in conversation, in order to take special leave. An inclusive bow and "Good day" is enough. When a caller is seated beside her hostess, who rises to receive a newcomer, it is polite to follow the hostess' initiative and rise also. This is not always necessary when the newcomer is a man, or a woman much younger than one's self.

There is no need to attempt the dangerous task of backing out of a room full of callers. On taking leave of the hostess and bowing to the others the safe and graceful exit is made quite deliberately and naturally. When two women call together it is the elder who gives the signal for departure by glancing significantly at her companion, or rising and looking quietly about the room for the lady who accompanies her. If mother and daughter call together the mother takes the initiative on this point. When

a woman calls with her husband, son, brother, betrothed or masculine friend, it is her duty to determine the length of the call and lead the way from the room.

When making a chance call after a ball, dinner, etc., it is polite to ask if the ladies are at home. The caller may be the friend of the young daughter of the house or of a guest stopping in it for a week, nevertheless she asks for the ladies, implying a desire to see the hostess of the recent function as well as her special friend. A matron asks to see the ladies or she is privileged to ask only for the mistress of the house; for a matron, if she is a person past middle life does not, as a rule, call upon *débutantes* or the young ladies of a family. If, when making a chance call, one finds the object of the call about to set out for a walk or drive, or dressed and waiting for her carriage and an appointment, it is polite and proper to forego the call at once, accepting cheerfully the excuses offered. Such a call, however, counts to the credit of the caller unless she fails to leave any cards. The proper request to prefer at a door when making a chance call is to ask: "Are the ladies at home?" or "Is Mrs. B. in; may I see her?" If Mrs. B. is not at home then the cards are given to the servant with some such polite message as, "I am very sorry to have missed her; pray tell her so." If Mrs. B. is at home, but ill, or about to leave for a

journey, or dressing in haste to meet an engagement, it is enough to say, "Please tell Mrs. B. I am sincerely sorry to know she is not well. I hope she will soon recover," or "I quite understand; tell her I regret not having seen her." It is intrusive and unwarranted for a caller, who is a mere acquaintance, to make inquiries as to Mrs. B.'s whereabouts if the servant says she is not at home, to ask how long Mrs. B. will be gone, or where she is going, or the nature of her illness. Only a close friendship sanctions such liberties, though an acquaintance is privileged to say: "I hope Mrs. B. is not to be absent for very long," or "I trust her indisposition is nothing serious." When the chance caller is admitted she observes, while under the hostess' roof, the rules of etiquette given for conduct when calling on a day at home. The number and disposition of cards requisite when calling is explained in the chapter on Cards, page 88.

HOW A MAN CALLS

A man leaves his overshoes, overcoat, a wet umbrella, and any parcels he may carry, in the hall of the house at which he calls. It is a matter of personal preference whether he carries his hat, stick, and gloves into the drawing-room or leaves them with his other belongings. If they are taken along he must give them enough attention in order that they cause no inconveni-

ence to other callers. The right hand glove is always removed before entering the drawing-room. It would be a sad mistake to offer the hostess a gloved hand in greeting. A man gives his name with the title of Mr. attached to the servant that announces him. If calling with a lady he gives her precedence in entering both the house and drawing-room. In greeting the hostess, and accepting refreshments, he follows the rules given for women in the foregoing paragraph. He follows the same ruling also when taking leave of the other callers and of the hostess. When seated beside or near his hostess he rises when she rises and stands beside or behind his chair until the newly arrived caller has been greeted, presented and seated. Again, when seated beside another caller, of his own or the opposite sex, he rises and stands when his companion rises. When calling in company with a lady he waits for her to signify the moment of departure, and follows her from the room. If the hostess pours tea he assists in passing the refreshment, and in relieving ladies of their empty cups. When a man pays a chance call on Sunday afternoon or on any evening of the week, he should ask to see the ladies, if it is his first call at the house, or a call made in return for some hospitality received or offered. He may really wish to see only one young lady, but he pays full regard to the position of her

mother, as mistress of the mansion and his hostess, by asking to see her also. He should do this were he calling on a young lady living or visiting in the house of her married sister, her aunt, or her married friend. If he calls on a feminine friend, who is stopping for a few days or weeks in a house to whose inhabitants he is an utter stranger, he should still ask to see the ladies, implying his desire to meet the hostess of his friend. The man who is a constant caller at a house where many of his calls are paid without reference to any foregoing hospitalities, is privileged to ask to see that one lady in whose company he finds the greatest pleasure, or who is most distinctly his friend. When asking to see the ladies he may be sure that his courtesy and conversational powers will not be overtaxed by the necessity of entertaining several ladies. The American mother may occasionally, for the sake of her own and her daughters' dignity, entertain their callers for a few moments, and, if she has issued the privilege for the first call, it is her duty to appear; but as a rule the young gentleman is not required to give her an undue amount of his time and attention. Men who call at a house where there are no young ladies, and whose calls are made in return for some hospitality enjoyed, ask to see their host and hostess. When a man calls, and is told at the door that the servant will make inquiries as to

the presence of the ladies, he enters the drawing-room in his overcoat and, hat in hand, waits the issue. If the ladies are at home he returns to the hall, leaves overcoat, hat, gloves, and stick, and re-entering the drawing-room, awaits his hostess. Rising to greet her, and standing until she has seated herself, he accepts her suggestion as to a chair, and only at her invitation places himself on a sofa beside her. When any member of her family enters the room or another caller appears, he stands to receive introductions, offers his own chair, and remains standing until the lady is reseated. If another masculine caller arrives he is privileged to withdraw if his own call has already endured the space of twenty minutes or more. There is no reason, however, for his prompt retreat unless he finds the conversation difficult to maintain or his presence evidently a little superfluous. The requisite number and disposition of a man's cards when calling is explained in the chapter on Visiting Cards, page 85.

Margaret Watts Livingston

V I S I T I N G C A R D S

SIZE AND MATERIAL OF CARDS FOR WOMEN

IT IS well-nigh impossible to indicate exactly the size of a visiting card. In area it varies slightly from season to season, though a lady's card, bearing her name only, should never measure more than two and seven-eighths inches in length, by two and one-eighth inches in width; otherwise it will prove clumsy in handling. A card measuring two and five-eighths inches in length by one and seven-eighths inches in width is the smallest card that can be carried with dignity. A very small card appears childish and affected if carried by a woman over eighteen. Double or joint cards, those that bear the name of a mother and daughter, or mother and two daughters, or wife and husband, are, of necessity, considerably larger than those engraved with a single name. A good conventional, we might almost say a standard, size for a double card measures three inches and a half in length by two and a half in width. Pure white, unglazed bristol board, flexible but not too thin, the edges finished but not beveled, is the approved material for the visiting cards of polite society. The perfect card shows no decoration of any kind whatsoever. It is engraved with the owner's name, address, and, if its bearer is a woman, with the name of her day at home. The engraving is properly and fash-

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ionably done in block, script, or old English—sometimes called Gothic—lettering. An indication, of ignorance, or bad taste, is given by the card engraved with the fac-simile of the bearer's handwriting, or with the name done in gilt or colored lettering. Cards used in good society are engraved in black on pure white.

SIZE AND MATERIAL OF CARDS FOR MEN

A man's card is both narrower and shorter than a woman's, and sometimes, in order to minimize their bulk in the masculine card case, which is always carried in the pocket, very thin board is used in their makeup. A man's card may suitably measure two and six-eighths inches in length by one and three-eighths inches in width, or it may be full three inches and one-eighth in length by one inch and a half in width. These dimensions indicate the cards of the minimum and maximum size allowed in conventional society. A man's card is properly engraved in any of the types mentioned above as suitable for feminine use. A man's card is engraved in black on white, and colors and ornamentations of any kind whatsoever should never blemish the severe and tasteful simplicity of the bristol board slips.

TITLES ON CARDS FOR WOMEN

A woman's name, when engraved or written on a card used when calling on a social or busi-

ness occasion, must be always prefaced with the title Mrs. or Miss. In America no other title than this ever adorns a woman's card, for our women have no share in the official titles of president, secretary, judge, general, or admiral that may be borne by husbands or fathers. The wife of our President uses a card engraved simply with her name: Mrs. Theodore Roosevelt. The wife of the Admiral uses a card inscribed Mrs. Dewey. A woman who practises medicine is the single exception to this rule, but only in so far as her card does duty in her professional life. A woman physician, unless she is a lady of mature years and enjoys rather wide and very dignified professional fame, uses for social purposes a card engraved thus: Miss Mary A. Brown, or Mrs. Alexander Brown. When a woman physician insists, however, on using her title of doctor of medicine, she should, even if she is married, drop her husband's Christian names and have her cards engraved thus: Mrs. Mary A. Brown, M.D. A married woman who lays claim to no title whatsoever should have her cards engraved thus: Mrs. Alexander D. Brown. It is not tasteful to indicate by an initial only the husband's first name and engrave his middle name in full, thus: Mrs. A. Doremus Brown. The appearance of the name in full is entirely conventional, as for example: Mrs. Alexander Doremus Brown. Such abbrevia-

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tions of the husband's name as Frank for Francis, Harry for Henry, Alec for Alexander, etc., are neither dignified nor approved in good society. When a wife is the senior matron of the senior branch of a family she is privileged to drop both her husband's first and middle names from her cards and have the bits of bristol board engraved thus: Mrs. Brown. The cards of unmarried women should read thus: Miss Mary Lawrence Brown, or Miss Mary L. Brown, or Miss Mary Brown. A spinster's card should not be engraved Miss Brown unless she is the eldest daughter of a family; it should not be engraved with her abbreviated name as Mamie, Sally, Polly, Dolly, etc., nor should her first name be indicated by an initial only and her middle name given in full.

CARDS FOR WIDOWS

Unless a widow's eldest son is married, and bears the full name of his deceased father, there is no need for the obliteration of the first and second names of her dead husband. When a widow's eldest son is married and does bear his father's full name it becomes almost a necessity for the widow, in order to avoid confusion, to substitute for her husband's name her own Christian and middle names, and have her cards engraved thus: Mrs. Mary Eleanor Brown. Many women prefer to revive the use of their own

names after several years of widowhood have passed, whether the claims of a daughter-in-law are to be considered or not.

JR. AND SR. ON WOMEN'S CARDS

Rarely are these suffixes used on women's cards, yet sometimes their use is necessitated: when, for example, the husbands of a mother and daughter-in-law bear the same names and both gentlemen are alive and residing in the same city or neighborhood. It then becomes an obligation for the daughter-in-law to have her cards engraved thus: Mrs. Alexander Doremus Brown, Jr. Sometimes the distinction is drawn between the two ladies by having the mother-in-law's card engraved with the simple name, Mrs. Brown; the daughter-in-law then uses the Christian and middle names of her husband. When the mother-in-law is a widow and yet desirous of retaining the use on her card of her late husband's full name she should have her cards engraved thus: Mrs. Alexander Doremus Brown, Sr. If both mother-in-law and daughter-in-law are widows, and the husbands of both have borne the same name, it is best for the older woman to revive the use of her own Christian and middle names, or the younger widow must affix Jr. to the conclusion of her late husband's name.

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CARDS FOR DIVORCED WOMEN

A divorced woman usually settles, in or out of court, at the time of her legal separation, whether or not she shall resign the surname of the man who was once her husband. If she retains his surname she nevertheless omits the use, on her visiting cards, of his Christian and middle names, and substitutes her own, or revives the use of her own surname, thus: Mrs. Maynard Carrington. This arrangement, to the initiated, implies that Mrs. Carrington was before her marriage a Miss Maynard. On the other hand, if a divorced woman wholly resigns the name of the man who was once her husband, she is not privileged to reclaim her maiden title as well as name, by having her cards engraved, for example, thus: Miss Emily Althea Maynard; the Emily Althea Maynard must be prefixed by the title of Mrs.

TITLES ON CARDS FOR MEN

Only when Jr. or Sr. follows a name should the title Mr. be dispensed with. A gentleman's card never shows any undignified abbreviation or contraction of his name. The proper inscription on a man's card runs thus: Mr. Henry Allerton Brown, or Mr. Henry A. Brown. Mr. Harry Brown, or Harry Brown, or Mr. H. Allerton Brown are all modes of inscription that are wisely discountenanced in careful society. A

gentleman who represents the head of the senior branch of his family is privileged to use a card engraved simply, Mr. Brown. There is no such card inscription known as Henry A. Brown, Esq., or Mr. Henry A. Brown, Jr.

Honorary and professional titles should be used with caution. Men who are officers of volunteer regiments should not use their military titles on their visiting cards. Officers of the regular army, ranking below a captain, prefix their names with the simple Mr. Below the name is then inscribed, in the left hand lower corner of the card, that significant information "U. S. Army"; or below the name, in the centre of the card, or a trifle to the right, appears the sentence "Corps of Engineers," or "Lieutenant of Infantry, United States Army." So rightly conservative are the best Americans in their use of titles that we find the members of the Cabinet use cards inscribed merely "The Secretary of State," "The Secretary of War," etc. The card of a Senator is inscribed thus: "Mr. Hoar."

Physicians and clergymen invariably use their titles, and approvedly so. Dr. Henry A. Brown, or Henry A. Brown, M.D., are either of them proper formulas for the engraving of a physician's card. A clergyman who has received his degree does not appropriately engrave his name as Dr. Eliot B. Thurston, but as

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Eliot B. Thurston, D.D. Ordinarily a clergyman's card is most gracefully engraved thus: Rev. Eliot B. Thurston. Members of a college faculty should have their cards engraved thus: Mr. Thomas A. Webster, Harvard University. The name of the college or university should be placed in the lower left hand corner of the learned gentleman's card.

A gentleman's card bears his home address in the lower right hand corner; he may add the name of his club in the opposite corner. If he lives at his club the name of that organization occupies the right hand corner. A business address should never appear on a card used for social purposes. The exceptions to this last rule are the cards of physicians and clergymen, who, however, must never state their office hours on their calling cards when the call is not professional.

ADDRESS AND DAY ON CARDS FOR WOMEN

When the address is engraved or written on a woman's card, it is placed in the lower right hand corner. The address may be engraved in full or partly indicated by numbers, thus: Fourteen East First Street, or Fourteen, First Street, East; or 14 East 1st Street. The day at home is signified in the lower left hand corner, and this may read, "Fridays after four o'clock," or "First Fridays in January and February," or "First and Third Fridays," or "Fridays."

THE DOUBLE OR JOINT CARD

This card, as has already been stated in the opening paragraph of the chapter, is of necessity a larger card than that bearing a single name. The double card is used by a husband and wife, and by mother and daughter, or mother and daughters. When a young lady has been formally introduced to society by her mother, she uses, for her first year of calls, cards that bear her name below that of her mother, and only assumes her private card when she is no longer a *débutante*. This is the rule in fashionable society. Such a double card is engraved with the name of the mother above that of the daughter. If the daughter is the eldest girl of the family her name appears beneath her mother's as "Miss Brown." If she is a second or third daughter her name is engraved thus: "Miss Mary Lawrence Brown." When mother and daughter pay calls together one of these cards serves for both. When the daughter pays calls alone she runs a pencil lightly through her mother's name, unless she is merely leaving cards without paying a formal call. The mother when calling alone does not use the double card, but her own card, unless she is leaving cards for herself and her daughter. In families where there is a mother and daughter, or daughters, a set of double cards is always kept on hand, for use when making calls to-

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gether. These cards are used for this purpose long after each daughter carries cards of her own, and after the daughters have emerged from the state of *débutanteship*. If there is more than one daughter in society with the mother, the mother's name still takes precedence, and the daughters' appear below as "The Misses Brown," or directly under the mother's name the eldest daughter appears as "Miss Brown," and her younger sister as "Miss Alma Thorne Brown." This type of card is used when mother and daughters issue the information at the beginning of a season concerning their day at home and address. It is also used when the ladies of a family contribute a wedding gift and send their card; when they send flowers or call together to condole or congratulate.

It is perfectly regular for a motherless girl, living with her father, to use for many purposes a large double card with the name of her only parent inscribed above her own. Again, it is good form for sisters who have no mother to use a double card inscribed with the name of the elder above that of the younger, or both names signified by the term "The Misses Brown." Very often a married sister and spinster, living together, share a double card, or an aunt and unmarried niece, or a chaperon and motherless girl use a double card. Two married women do not, however, use a double card, neither do two

men resort to this device. A man's name is never engraved in association with any other name but that of his wife. The double card for a married couple is as large as that used for a mother and daughter, and the wife only employs it when calling. The engraving on a double card for husband and wife runs thus: "Mr. and Mrs. Henry Allerton Brown." The address appears in the right hand corner.

In other days a double card was commonly used by a wife when paying her calls. That to-day is an obsolete fashion, though some brides, when returning the calls made upon them after their return from the honeymoon, use these cards; and occasionally, with the wedding cards, is enclosed a large double card, giving the united names of the couple with their future address and day at home. When this last plan is not followed, a bride, on returning home, posts a double card, bearing her address and day at home, to all her own and her husband's acquaintances and friends. After this occasion she does not, as a rule, use her double cards for this purpose, though she may find them very convenient when she and her husband send a wedding gift, or do actually pay together special calls of condolence, inquiry, and congratulation.

MOURNING CARDS

Degrees of grief and consanguinity may be

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delicately indicated by the depth of the black border on a visiting card; care must be taken, however, against ostentatious assumption of black edging when distant relationship only can be claimed with the deceased, and also against exceeding depth of the mourning band. Parents and widows usually display, and rightly so, the broadest bands on their cards. For the first year of widowhood a mourning band three-eighths of an inch wide is sufficiently indicative of feeling and respect. In the second year the border may be diminished to one measuring a fourth of an inch. In the third year the border can be diminished, for the first six months to one-eighth of an inch; in the second six months to one-sixteenth of an inch, and thereafter left off entirely. A mourning card is never carried unless mourning garments are worn, and a mother in mourning for her child should follow the rule set down for a widow, unless the child was an infant at the time of its death. For infants, indeed, mourning is not always assumed on the visiting cards but, if at all, a band one-sixteenth of an inch wide is sufficient. Daughters mourn for their parents by assuming card borders one-fourth of an inch wide for one year and one-sixteenth of an inch wide thereafter, or until mourning garments are put off.

An elderly lady, when widowed, usually assumes permanent mourning; this rule is also fol-

lowed by many elderly ladies who have been bereaved of their children or brothers and sisters. A mourning band one-sixteenth of an inch in width is usually retained to indicate this unbroken complimentary mourning. A sister mourns for her brother or sister with a band one-eighth of an inch in width the first year; thereafter, and until mourning garments are laid aside, a band one-sixteenth of an inch wide shows proper respect. Grandparents, uncles, and aunts are mourned for with a border one-sixteenth of an inch wide. For such relatives the mourning band is not graduated; it remains the one width throughout the whole period of mourning.

The card of a widower bears, from the beginning to the end of his period of mourning, bands of the widths described as suited for a widow. Fathers, brothers, grandsons and nephews use the mourning bands as given for bereaved mothers, sisters, granddaughters and nieces. It is ostentatious, even vulgar, to assume mourning cards for a cousin, unless genuinely deep feeling and close and continued association inspire this mark of respect.

CARDS WHEN WOMEN CALL

A caller must never carry in her card and present it to her hostess. A visiting card is always left on the hall table or on the card tray

which, as a rule, forms a part of every hall's furnishing, or it is given to the servant. When a caller is a stranger to the hostess, and the call is made on the hostess' regular afternoon at home, the card is left in the hall as the caller enters or leaves the house, and a careful self-introductions (see chapter on Introductions, p. 30) will put the hostess in full possession of the stranger's identity.

It is no longer the fashion to crease visiting cards when a chance call is made and the persons inquired for are not at home. Until about 1895, ladies, when paying calls that proved fruitless, left behind at each house one card with its left end bent toward the centre to indicate that all the feminine members of the family were included in the call: if the right end of the card was similarly bent the assurance was given that a formal call was the intention of the visitor, and not the empty ceremony of card leaving. After the date above mentioned this practise of card bending was quickly discontinued as an affected, not to say untidy, method of social signaling, and the present simplified system of card leaving was introduced.

To make the working of this system quite clear we will first consider the method of card leaving when calls are paid upon regular days at home. Calling on a friend's day at home does not, however, always require a deposit of cards

in the hall tray. Cards are left when the visitor is making her first call on the lady at home, or when making her first call for the season. Cards are left when the call is paid in return for some hospitality, and when the hostess is entertaining and receiving with some feminine relative who is stopping in her house. Cards are left when the caller has come to congratulate, condole, or bid farewell to the hostess. Cards are left if the caller has recently changed her address and wishes to leave her new number behind her. It is not necessary to leave cards when paying the second, third, or fourth friendly call that is not socially significant.

When a caller presents herself, on her friend's appointed reception afternoon, she may have to think a moment on the doorstep, before touching the bell, whether her cards must be forthcoming and how many of them are required. It expedites matters to take out one's cards beforehand, and, if the caller is a married woman, and if her call is paid in recognition of some hospitality in which her husband has shared, she takes out one of her own cards with two of her husband's, and either places these on the servant's tray or drops them into the big card basin in the hall. Every wife carries a number of her husband's cards in her own card case, for husbands as a rule make few calls, and hostesses remain quite satisfied with vicarious visits paid

by the dutiful mates of busy business men. A wife who begins her rounds of first calls in a season always leaves her husband's cards with her own, and she usually repeats this performance when she comes to congratulate, and condole, and pay her final call of the season.

The wife who calls upon her married friend leaves two of her husband's cards and one of her own. If the married friend is entertaining a feminine acquaintance or relative the caller leaves three of her husband's cards, and two of her own. If the married friend has a daughter in society then three of her husband's cards and two of her own are required. Should the married friend be entertaining a masculine acquaintance or relative, or should there be a bachelor son of the house, the caller then leaves three of her husband's cards, but only one of her own. The rule of card etiquette never permits a woman to leave her card upon a man. When a single woman who is the hostess and mistress of her own house is called upon by a married woman, the caller leaves one of her own cards and one of her husband's.

An unmarried woman when calling on her married friend leaves but one card. If her friend is entertaining a friend or relative, or she has one or two daughters in society, the caller leaves a card for each lady, but not one for the men of the family. A mother or sister, required to

leave cards for a son or brother, follows exactly the rules given above for a wife who pays her husband's duty calls.

When a lady is widowed, cards are left upon her according to the rule given for a spinster hostess. When a mother and débutante daughter call together they leave one of their double cards for each woman upon whom they call. The mother when calling alone uses her separate card. If calling on friends at a hotel or boarding house, and finding them not at home, it is a good rule to write on the cards left the name of the person or persons for whom they are intended, before intrusting them to the care of the too often inaccurate and indifferent servants. A young lady who calls after a dance, dinner, opera party, etc., should leave a card for the mother of the young friend upon whom she calls. If, as is frequently the case, a dance or dinner is given by a mother in honor of her bachelor son, the young ladies who attended the festivity call afterward only on the hostess of the occasion, and leave their cards for her. When a woman calls upon a feminine friend who is stopping in the house of one who is a total stranger to the caller, a card must be sent up or left for the stranger.

CARDS FOR MEN'S SOCIAL CALLS

The rules outlined in the foregoing paragraph

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for the guidance of women when paying their social calls can be applied, with equal care in detail, to the conduct of men. The following exceptions are noted and observed:

A man never carries or leaves the cards of any other man, nor can he assume any of the responsibilities or etiquette relating to the cards of any of his feminine relatives or friends. Men never presumed to crease or bend their cards when such habits were the fashion, and they do not do so to-day. A gentleman who calls on a lady's afternoon at home, leaves in the card tray, on entering the house, one card for the hostess and one for the host. This card for his host must be forthcoming whether that gentleman appears in the drawing-room or not, provided the caller enjoys his acquaintance and provided he is calling in acknowledgment of some hospitality recently received. If there is a host, hostess and young lady daughter in the house and the caller is a friend of the latter, he leaves three cards.

The man who is making his first or last call for the season, on a regular afternoon at home, or on a Sunday afternoon or evening, leaves one card for each one of the ladies and each one of the men of the household whose acquaintance he can claim. When a man calls, on a lady's day at home, and his call has no reference to any social debts or obligations, he leaves only

one card in the tray; or if he is somewhat intimate at the house where a call is paid he leaves no card at all. Busy men pay few calls, and satisfy their hostesses and their own consciences by giving the duty of card leaving into the hands of an obliging feminine relative.

Married men quite justifiably delegate to their wives all the card leaving requisite as social obligations, but single men should not push this privilege too far. A good-natured mother or sister may gladly leave the cards of an office-tied son or brother on the hostesses whose hospitalities they enjoy in common. A popular young man, however, is frequently entertained by hostesses who are not on his mother's or sister's visiting list, and a kindly and careful hostess demands calls in return, for her dinner invitations and ball cards especially.

CARDS FOR MEN'S CHANCE CALLS

In event of a chance call a man usually sends up his card or cards, unless he learns on presenting himself at the door that the ladies are, by good fortune, to be found in the drawing-room. If the servant says that the ladies are at home but not downstairs, or that she does not know if the ladies are at home and receiving, the caller places his cards on the maid's tray before betaking himself to the drawing-room to await the issue of her investigations.

Visiting Cards

If he is calling after a ball, dinner or theatre party, and his particular friends are the young ladies of the household, he sends up a card for each young lady and one for their mother or their acknowledged chaperon. Calling on a married couple, in whose names he has received some courtesy, he sends up a card for each. It is correct for a man, when he pays his first chance call on a young lady, to send up two cards, one for the chief object of his call and one for her mother. The man who calls frequently at a house, with the frankly indicated intention of seeking the society of one of the young ladies of the family, sends up but one of his cards, if his call is in no sense a duty call in which the young lady's mother or chaperon has an acknowledged share.

CARDS FOR WOMEN'S CHANCE CALLS

When calling upon friends who keep no afternoon at home the caller follows the routine set forth in the paragraph *Cards When Women Call*, page 80.

If the servant who answers the doorbell replies that the ladies are not at home, the caller places her cards on the tray and goes on her way, having expressed her regrets as indicated in the chapter on *Calls*, page 63. If the ladies are at home and in the drawing-room, the caller puts her cards into the hall platter and goes on

to greet her friends. If the servant says that she will see if the ladies are at home, the caller gives her her own cards and goes into the drawing-room to await developments. If the servant on returning says that the ladies are out, or give good reasons for asking to be excused, the caller, on passing out, lays as many of her husband's, son's, or brother's cards as are necessary on the hall table. If the ladies are at home and come down, the caller puts the cards of her masculine relative on the hall table as she goes out at the conclusion of the call.

When a woman pays a chance call that has no special significance beyond a natural desire for friendly society, she sends up by the servant who goes to inquire but one of her cards, if she is calling on one lady; and, if that lady is out or in, the caller need leave behind her none of her husband's cards.

CARDS WITHOUT CALLS

Cards are not infrequently left when there is no intention on the part of their bearer to pay a call. Persons who wish to gradually close an acquaintance respond to all calls paid them by the undesirable friends by persistent card leaving. This is done by paying chance calls only, and by making no inquiries whatsoever of the servant, but formally leaving the requisite number of cards, with the words, "For Mr. and

Visiting Cards

Mrs. B.," or "Please give these to the Misses B." A lady in mourning is privileged, however, to leave her cards only in return for invitations that she has received. A black-bordered card or mourning cards tell their sad tale without words. It is proper for persons in mourning to leave cards, a month after the funeral, on all those persons who called and left their cards on hearing of the decease and after the burial.

It is the custom to leave cards on the bride's mother when invitations to the church ceremony only are received, and when the bride's mother is a total stranger to the person invited. On receiving the engraved announcement of a wedding it is polite to leave cards on the bride's mother, though she may be a stranger to the bearer of the cards. Cards are left without a call at the house of a friend who has been visited by mourning. The lady who has entertained the entire membership of a club, charity or literary organization at her house can expect cards to be left upon her by all those members who enjoyed her hospitality.

CARDS TO INQUIRE, CONDOLE AND CONGRATULATE

It is polite, when calling to make inquiries after a friend who is ill, to leave one's card on which in pencil the words "to inquire," or "with hearty wishes for a speedy recovery," may be written. During a long illness it is not neces-

sary for those who call to inquire every day, or three times a week to leave a card on each inquiry. Cards left before a funeral sometimes bear a short message of sympathy inscribed in pencil on the engraved side. This card leaving is always done in person. Husbands and wives call together or separately, and do not leave cards for each other on such occasions.

A married couple, calling to indicate their sympathy for bereaved parents, leave two of the husband's cards and one of the wife's. On a widow one card each should be left; on a widower one card each should also be left. Upon orphaned children the cards are intended for the eldest, who represents the head of the family. After a funeral, cards are within a fortnight left upon the mourning family, unless a special call of condolence is made, and then the cards are left quite as if a regular social call were being paid. Congratulatory cards are necessitated after the announcement of an engagement or the birth of a child. A formal call usually accompanies such cards. If the ladies to be congratulated are not at home, or are not receiving, the caller, if a somewhat intimate friend, leaves her card with the words, "Cordial congratulations," inscribed upon it.

SENDING CARDS BY MAIL OR MESSENGER

Persons who are invited to afternoon or even-

Visiting Cards

ing receptions, and find it impossible to attend, send their cards, by mail or by messenger, in order that the hostess of the occasion may receive them the day or evening of her entertainment. Cards sent by hand or by post should be enclosed in a card envelope, sealed, and addressed to the host and hostess, if both their names appeared upon the invitation. A single woman, sending her cards under these conditions, encloses one for the hostess and one for the *débutante* or guest of honor of the occasion. If the posted cards of regrets are sent by a married woman she includes, with one of her own cards for the hostess and one for the *débutante* or for the guest of honor, three of her husband's. A single man responding under the same circumstances sends three of his cards if the reception is given in honor of a *débutante*, or a masculine or feminine guest of honor, and if the invitation was issued in the name of a host and hostess. Cards of inquiry, congratulation, and condolence may all be acknowledged by post or messenger. A card to inquire, congratulate, or condole must never, however, be offered by post.

ACKNOWLEDGING CARDS OF INQUIRY AND CON- DOLENCE

Invalids, in their gratitude for courtesies received from solicitous and generous friends,

signalize their return to health by writing or dictating notes of thanks. When a vast number of cards have accumulated during a long illness, it is necessary for the invalid to reply to many of them by posting to the attentive friends his or her visiting card, on which is written, "Many thanks for your kind inquiries." Persons who have received many cards before and after the funeral of their relative, may wait three weeks and then drive about leaving cards, as directed in the paragraph on page 89.

Again, a widow or the eldest bereaved daughter may write on her black-bordered cards "With sincere appreciation of your kind sympathy," and send these out, in small black-bordered card envelopes, to all who called at the time of the funeral. A husband and wife may use their large double card with a suitable black border for this purpose. Sometimes considerable ceremony is observed in acknowledging cards of condolence, and the head or heads of the family order the stationer to print off a number of large, square black-bordered cards, inscribed as follows:

The family of the late
John Alexander Johnson
acknowledge, with sincere appreciation,
your kind sympathy and attention.

Twenty-five South Blank Street.

Visiting Cards

In black-bordered envelopes such cards would be enclosed and posted, and the formula suffers only slight alteration when sympathy at the death of a wife, child, brother or sister is gratefully acknowledged. Such cards of acknowledgement must be sent out a fortnight after the funeral.

ANNOUNCEMENT CARDS

In other days it was the custom for a bereaved family to send out cards announcing the demise of any one of the members. So painful a formality is no longer observed; it is considered sufficient to advertise both the death and date of the funeral in one or more newspapers. Announcement cards are sometimes sent out when a betrothal takes place, but the mother of the future bride does not order special engraved cards. As a rule she and the happy girl write notes to intimate friends, or the mother inscribes the good news on a few of her visiting cards and posts them to her nearest friends.

Weddings are frequently announced by means of engraved cards, the makeup and special mission of which are more fully explained in the chapter on Weddings, page 109. The happy parents usually send out cards announcing the birth of a child. To do this in very orthodox fashion a tiny card is engraved with the baby's name, and this is affixed, by a narrow white satin ribbon, to the mother's card and is posted

to all the interested friends. The baby's card bears, in place of any address, the date of the birth in the lower right hand corner.

P. P. C. CARDS

The cards inscribed in one corner with the three initial letters of the French sentence "pour prendre congé"—meaning to take leave or bid farewell—are only used when the distributor of the same intends to set forth on travels to be gone for several months at the least. The ordinary calling card, with the three letters written with pen or pencil in one corner, indicates the intention of departure. Cards thus inscribed are posted to or left upon the whole of one's acquaintance, a day or two before setting out to voyage by sea or land. These are mere courtesy cards; they require no acknowledgment, and they are not left or posted with any regard to the calling accounts on one's social balance sheet. At the end of a season in the city or country, in the winter or summer, when members of society make their regular change of residence, P. p. c. cards need not be distributed.

CARDS WHEN TRAVELING

A traveler, calling on his or her acquaintances in a locality where a brief halt is made, uses his engraved calling card. Above the bearer's home address should be written the address of

that house or hotel at which the traveler is temporarily sheltered. A woman who stops for a few days, or a week or longer, in a hotel or in the house of a friend and desires to let her friends in the vicinity know of her presence and location, finds it convenient to post her own visiting cards, bearing her temporary address above her home address, to all whose attention she hopes to claim. A man under similar conditions should post his card to his masculine friends and call and leave his card upon the ladies who, he feels, have an interest in his movements.

CARDS FOR BUSINESS CALLS

A woman who calls upon one of her own sex, upon a business errand bent, sends in one of her cards, with or without some hint as to the nature of her business scribbled upon it. If she is paying a morning call upon a lady of whom she wishes to make inquiries as to a servant's reference, one card, sent up with a simple statement of the object of the call, quite covers the requirements of the occasion. When calling at the office of a masculine friend or relative it is considerate and expeditious for the caller to send in her name with some statement as to the nature of her business. A business office is not the proper place for a woman to leave her visiting card, and, whether a stranger to or an ac-

quaintance of the gentleman upon whom she calls, it is her duty to send in her name written upon a slip of paper. Men send in their engraved cards when paying business calls to other men or to women.

A STRANGER'S CARDS

It naturally follows that cards are carefully left when a man or woman is taken by a friend to call at a house whereat the call is accepted as a formal introduction. Should the call be arranged by special request on the side of the hostess, or the caller or companion of the strange caller, then the stranger leaves his or her cards. If two women are out calling together and Mrs. A., as the result of pure accident or as a matter of convenience, accompanies Mrs. B. to the house of Mrs. C., who is an utter stranger to Mrs. A., the question arises: Should Mrs. A. on arriving send in her card or should she on leaving put her card on the hall tray? Mrs. A. should not send up her card, but she should leave one of her own cards on the hall tray on going out, if she and Mrs. C. have conversed, if she has drunk tea in Mrs. C.'s drawing-room and been cordially greeted and speeded on her way by the hostess, who has expressed the hope of meeting her again. If the call throughout has been quite formal, and Mrs. A. has lingered but a quarter of an hour

in the drawing-room, no card etiquette of any sort is involved.

A man, taken by a feminine or masculine friend to call upon a lady whose acquaintance he has not previously enjoyed, leaves his card on retiring if the call was paid on a lady's day at home. If the call is paid in the evening or on Sunday afternoon he pencils his name on the cards his friend sends up, but does not leave any card behind him on finding the ladies out, unless he has been brought to call at his own request, or that of the lady, or by reason of his friend's special invitation.

When two women pay a chance call together, and one of them is a stranger in the house where the call is paid, no question of card etiquette arises if the maid announces that her mistress is out or not receiving. If the mistress is at home the stranger can pencil her name on the card or cards that her friend sends up.

Margaret Watts Livingston

C O N V E R S A T I O N

A KIND Providence has given to each of us mortals a strong desire for the approbation of our fellows. We like to please, we should like to charm—if we are women—and men and women alike desire to influence.

The most magnetic power of attraction we possess lies in our mastery of the art of conversation, for it is an art. The dictionary definition of an art is “The skilful arrangement or adaptation of means for the attainment of some desired end. The practical application of knowledge or natural ability.”

Those who have become proficient in this art find that it opens hospitable doors, insures appreciation, wins others to do or think according to their wishes, and may be a power for good, of which eternity alone can measure the value.

Its worth is appreciated by all; its cultivation is within the reach of all. Any one may become a good conversationalist, though, like all accomplishments worth attainment, it is acquired only by perseverance.

THE INSTRUMENT

Let us first consider our instrument, which, by the by, is conveniently at hand, rarely out of order, and always available. We may, if we choose, make it a musical instrument. Our nasal tones, our high-pitched voices, are a stand-

ing reproach to us among Europeans. A riddle, much approved and appreciated among them asks, "What is the great American mouth-piece?" Answer, "A nose!"

A pleasing inflection of the voice is the hallmark of gentleness.

A man of wide experience once said: "Put me in a perfectly dark room full of all sorts and conditions of individuals, and by the difference of the intonation I could pick you out the gentlefolk."

The peculiarly reposeful, well-modulated, silvery tones come from long continued association with people who have, perhaps through generations, imposed a well-bred control upon their speech, as well as actions, whose refinement of nature has affected even the physical organs of language. But all this may be imitated—*vide* the many actors and actresses who have learned the trick of cultured speech and musical utterance.

Put power into the lower notes of the voice, and sweetness into the higher ones. There is magnetism in a melodious voice to which no one can be insensible. The dullest talker can hold his hearers if he utters his platitudes agreeably.

Women should produce their voices from midway between the throat and chest, not far up in the head. A shrill voice is as unpleasant as the squeak of a pencil on a slate.

Every one, man and woman, has a repertoire of persuasive notes, of caressing tones. It was said of Gibbon, the historian, when in love with the mother of Mme. de Staël, that his only idea of reaching the heart was by piercing the ears!

Clear enunciation is another of the essentials of charming conversation. Carelessness in pronunciation appears like ignorance.

Avoid the peculiarities that mark you as from any special district. You can easily learn what they are—from persons from other places. The letter “r” is to some Americans as great a pit-fall as the “h” is to some of our English cousins.

Association with refined, cultivated people is the best school of language. We are such creatures of imitation that the ear is our best guide, and we catch correct pronunciation, even grammatical construction, as we pick up a tune. Those who speak correctly do so from imitation—very rarely from knowledge of the rules of grammar.

Avoid pet expressions and tricks of speech.

“You know,” “I say,” “Look here,” are some of the favorites. A pretty girl began a sentence with “Look here,” and was gallantly answered “I am looking, and a very charming picture I see.” The complimentary correction made an impression.

Children often fall into the habit of prefacing

their remarks with "Now——" and many well-meaning provincials have the unpleasant habit of addressing people as "Dear," with irritating frequency. This is an Americanism which is objectionable, as is all familiarity not authorized by intimacy and affection.

Slang may give point and piquancy to young men's conversation, if kept within bounds, but used by young women is unpleasant to most people, and chiefly to those who hold them in highest estimation. It does not fit in with one's ideals.

MANNER

Let us next consider manner in conversation, which is as important as the subject matter.

First, interest is essential. You must be in earnest. Interest in your subject inspires fitting expression of your thought. When heartiness is lacking, when a person talks without enthusiasm, the listener soon becomes "bored."

Persons, too, who are never serious are very tiresome. Flippancy grates upon one's nerves if long continued.

Nervousness in talking is often a matter of health, and shyness is exaggerated humility. Concentrate your attention upon what you are saying, not upon how you are saying it. Self-respect is neither humble nor arrogant.

Hesitation, mannerisms, coughing when at a loss for a word, are forms of nervousness that a

little self-will exerted in the right direction may easily control.

If you stammer, fill your lungs full of air before uttering the words which you know are apt to trip you, and let your nimble wit supply a synonym or substitute, rather than insist upon saying the word that your tongue is refusing.

Lisping is harder to cure, but a course of elocution will be found helpful. Reading aloud and recitation are good aids to this end.

Don't make grimaces or assume an artificial sparkle. Let interest in your subject give animation to your face.

A sympathetic manner is very winning—feeling with others and in the direction of their thought. It implies a disposition to wish to agree, at least, rather than to differ from and oppose what another says.

No one likes a mere echo of his sentiments and opinions, however. Bishop Huntington says: "It is a mistake to imagine that we always please people by agreeing with them. One's own deliberate conviction, modestly and courteously spoken, is a generous contribution to the public intellectual wealth."

Not less unpleasant than the meekly acquiescent talkers are the aggressive ones who lay down the law and will permit no one to disagree with them without an argument. Disputatious persons ought to be muzzled.

Conversation

Sincerity and simplicity go a great way toward making an agreeable talker. No posing, no big words when small ones will do as well. Avoid affectation. Every one sees through it.

Never try to "show off" or make a display of what you know. People that know much are always modest.

Adaptability is another essential in charming conversation. Try to feel a real interest in what interests those with whom you talk, and show it in your manner.

WHAT TO TALK ABOUT

The light, social conversation that is in requisition whenever we come into contact with our fellows is like the small change that passes from hand to hand—convenient, almost indispensable in our ordinary, everyday relations—but if one's whole fortune consisted of but such coin of the realm we should soon be bankrupt. Even if well supplied with current coin, if we have no funded values from which to draw, it would soon become very small change indeed—base metal, lacking the true ring.

Make of your mind a treasury, from which to draw supplies. Whenever, in your reading, anything strikes you as fine, strong, helpful, amusing, or aptly said, commit it to one of the pigeon-holes of your memory, to be brought forth when the opportunity occurs. Rehearse it to yourself

in your own words—you will thus the better remember it. With practise, the habit will become simple and easy, the mind growing very retentive.

Commit to memory any bit of information that it has pleased you to learn, and pass it on, any good story, repartee, or even nonsense, unlikely to have been generally heard. If it has made you laugh it will probably do as much for others, and the world is grateful for anything that cheers it.

Although deprecating anything artificial, it is a good plan to collect a little fund of stories—provided they are short and pithy—that may be brought out when certain subjects are under discussion. The weather may be alluded to. It is of perennial interest, because of importance to everybody alike. It affects health, alters plans, and is of such variety as to stimulate daily interest. Therefore it makes a common meeting ground. There are stories about weather and climate to be picked up that, when told, mark you as a person of more mind and quicker wit than one who merely agrees that “the weather has been horrid lately.”

Take a haphazard instance of an apropos story by way of illustration. At a recent luncheon a lady remarked that she hated cold weather and envied those who were going South, when my neighbor said, “I heard of some people the

other day who felt as you do. They went South for the winter—and found it!”

The subject next turned upon the new ambition of Americans to claim honorable ancestry and “provide themselves with coats-of-arms,” when my neighbor said to me: “I was telling a friend the other day about a certain family who had just had an armorial design painted on the panels of their carriage. (They had made their money by a shirt factory.) My friend exclaimed: ‘Dear me! what was it? A shirt pendant and a washerwoman rampant?’” The wit was not my neighbor’s, but her application of the story brightened the conversation.

Some persons make it a rule before going to a dinner or other social function to read a review of the new books, the newspaper editorials, etc. Such cramming does not conduce to simplicity and spontaneity, but it passes very well, if cleverly managed.

Nothing gives background to conversation and a feeling of firm foundation that inspires respect and confidence in one’s hearers like reading the books that Time has criticized—in the survival of the fittest.

Persons who have acquired wealth late in life often feel sadly handicapped—afraid of betraying ignorance when least conscious of doing so. I read an excellent bit of advice for such. “Devote one hour every morning to skimming the

papers, an hour every afternoon to the magazines, an hour every alternate evening to some book of the day, and one hour the next evening to some handbook of history, ethics, or science. Whenever opportunity occurs, study the ever open book of nature and human nature around you. Cultivate the society of specialists. Don't talk much yourself, but encourage others to talk. Listen, learn, pick up scraps of information to be added to other scraps, and after a few years of this training you will be able to take the lead in most conversations and hold your own in most discussions."

Visit the museums, the picture exhibitions, if you are where they are to be seen. Keep posted about current events. Try to say something worth remembering—at least be sure that you say something when you talk. There are those who seem to be mere talking machines. When you sift what they have said you find that they have not conveyed one definite idea.

Conversation is a great power for good. It is a form of noble influence to make current anything that you have found helpful or inspiring. Never preach, however. The goody-good are unmitigated bores. There are not many such left, though; the pendulum is swinging the other way. Some one said recently, "We are getting very narrow in our broadness."

Gossip has gone entirely out of fashion in

“smart” society, and is universally voted bad form.

Nothing makes one so popular in social life as the reputation of always speaking well of people. It is quite possible to so cultivate the habit that one only sees the best side of every one. It is also the surest way of having that side always turned toward one.

Some persons have a mania for pretending to know everybody, and interlard their talk with allusions to people socially conspicuous. One such woman was asked if, when she was traveling in Eastern Europe, she had seen the Dardanelles; she replied: “Oh, yes; we dined with them several times!”

As for subjects of conversation, there is all the world of books, of people, art, and music to choose from; social functions, amateur photography, travel, “hobbies,” sport, and, last, not least, there is love—a subject that never bores, and upon which all have thought and have something to say.

ETIQUETTE IN CONVERSATION

To listen is almost as great an art as to talk. You may be considered clever if you talk well, but if you listen well you will be considered charming.

Remember that the true social success is to win real friends.

Do not be so eager to tell a better story that

you forget to laugh with or applaud the last narrator.

For the appreciative listener the best stories are reserved, the friendly confidences, the finest thoughts.

Silence is sometimes more sympathetic and eloquent than words.

When talking to a person much older or much younger than yourself never appear to be conscious of the difference. There are more subjects in common than one might think. Minds and hearts are often little affected by the years.

You owe it to whomsoever you talk to concentrate your attention upon what you say to him, and he owes you the same courtesy.

Never let people see that you are trying to entertain them. You might as well tell them at once that they are bores, for "making conversation" is the dreariest of occupations.

Try to let them feel by your manner that they are making a pleasant impression upon you. It is the way to ensure it.

A roving eye, a distraught manner, is the reverse of complimentary—not only to your companion but to your own breeding. If you are a woman do not try to take in your friend's conversation and the details of her dress at the same time—the mental effort is too great.

Mrs. Burton Kingsland

W E D D I N G S

IN GENERAL

THE marriage ceremony is the most important thing in the construction of society. On that “I, John, take thee Jane,” and “I, Jane, take thee John,” is the foundation of law and order, society, property, and peace. It is also the foundation of much that is not peace, but without it even peace is impossible.

We will start at once into the way which mankind proposes to himself (after proposing to the young lady) as to how to perform this very noble and sacred ceremony—this rite on which hangs the welfare of all mankind yet to come. Fortunately, every young man and most young women believe that they have invented matrimony, and they approach it solemnly, seriously, and decently. It awakens the very best of every young man’s nature. He wishes to be “respectable” when he gets married. Every young woman properly regards it as the end of her doubts and fears, and the entrance into the portals of a perfect happiness. It is the lady’s privilege to name the day. Papa and mamma are consulted, and the most important of all ladies after the bride, namely, “mamma,” decides on all the important particulars; such as which church and which clergyman shall have the honor of receiving the young couple as they

make their solemn vows; what day, what hour shall be the supreme one, to whom shall invitations be sent, and whether or not there shall be a wedding breakfast. No doubt, mamma, if she is obeyed on this occasion, is at the plenitude of power and the happiest person of all the group.

CHURCH WEDDING

The wedding of to-day in England, indeed ever since the Queen's wedding, has set the fashion for weddings in America. Only a few years ago these questions were asked: "Shall the bridegroom wear a dress coat at eleven in the morning, and who pays for the wedding cards?" The answer to the last is, "Always the bride's family."

GROOM'S DRESS

No man in England ever puts on at home a dress suit before his seven or eight o'clock dinner. Perhaps in Paris he puts one on for the New Year Day reception or a wedding in the afternoon, but never here or in England. Therefore, every bridegroom should be dressed in scrupulous morning dress—a Prince Albert frock coat and light trousers. He should wear pale lavender or gray gloves. He carries a high hat in his hand, and drives to church with his best man, awaiting the arrival of the bride in the vestry room or in the church vestibule.



DECORATION FOR CHURCH WEDDING.

Weddings

The best man may be his brother or friend—even married men officiate in that capacity now.

THE BEST MAN

He is the necessary ark of safety to this agitated groom. He accompanies him to church, he follows him to the altar, he sees to it that he has the ring in his pocket, he stands at his right hand, a little behind him, during the ceremony, he attends to all his small wants, holds his hat and afterwards pays the clergyman his fee. Then in a coupé all alone by himself the best man follows the young couple home, and assists the ushers to introduce friends to the bridal pair.

THE BRIDE

The bride dresses usually in white, with a long white veil and orange blossoms. She is driven to church with her father, who gives her away to be married. She walks up to the altar leaning on his arm. If she has no father, some other relative will perform this office; often a widowed mother gives away her daughter—a very pretty ceremony. But if the bride has a father, or a convenient uncle, the mother and sisters, relatives and friends precede her to the church, and take the front seats reserved for them.

THE BRIDAL PROCESSION

The ushers on the arrival of the bride at the

portal of the church immediately form the procession with which all church weddings begin. The officiating clergyman has already taken his place in the chancel, the organ is playing melodiously, the congregation has long been seated—it is a hushed moment of rapturous expectation.

Then comes in the child-bridesmaid preceding all others with her basket of flowers, like a cherub escaped from Heaven. The long, serious, important line of ushers is next; then the bridesmaids, two and two—all objects of respectful curiosity.

Last of all comes the bride, leaning on her father's arm, with or without white gloves covering her pretty hands. Perhaps she is gloveless, with a white prayerbook in one hand. If she wears gloves, one finger must be cut so that it can be easily removed for the passage of the ring. As she reaches the lowest step of the altar stair the bridegroom advances to meet her, takes her right hand (not customary in all churches), conducts her to the altar, and the clergyman then proceeds to make the pair one.

The bridal pair walk down the aisle arm in arm, and are immediately conducted to the home of the bride's father, whither mamma has preceded them. In some cases (but rarely in this country) a bridal registry is signed in the vestry.

Weddings

Such is a church wedding in America, performed a thousand times alike. The organ has pealed forth the wedding march, the clergyman has pronounced the necessary vows, to slow music or not as the contracting parties please. Music playing softly adds very much to this ceremony.

HOME WEDDINGS

In a marriage ceremony at home the bridesmaids and best man are usually dispensed with. The clergyman enters first and faces the company. The bridal pair enter and face him. After the ceremony the clergyman retires and the wedded pair receive congratulations.

THE WEDDING BREAKFAST

An attempt has been made in America to introduce the English fashion of a wedding breakfast. It is not yet acclimated, but it is perhaps well to describe here the proper etiquette. It is a formal "sit-down" meal, like a dinner, and the favored persons who are asked to this breakfast should be apprised of that honor a fortnight in advance, and should accept or decline immediately, as in this respect the breakfast has all the formality of a dinner, and seats are very important. On arriving at the house where the breakfast is to be held the gentlemen leave their hats in the hall, but the ladies do not remove their bonnets. After greet-

ing the bride and bridegroom the company converse for a few minutes until breakfast is announced. Then the bride and groom go first into the refreshment room, followed by the bride's father with the groom's mother and the groom's father with the bride's mother. The best man with the first bridesmaid go next, then the bridesmaids and ushers who have been especially chosen for this honor, and who often receive their gifts on this occasion. The other invited guests follow as the bride's mother chooses. She is supreme on this occasion.

THE REFRESHMENTS

At the wedding breakfast bouillon in cups, salads, birds, oysters, and hot dishes, cold asparagus, and game pies are served, together with cold dishes, ices, and jellies. If wines are to be served, champagne iced, champagne cup, and other wines accompany the courses. The breakfast has all the pomp and circumstance of a ladies' lunch.

THE WEDDING CAKE AND THE TOASTS

After the ices the wedding cake is put before the bride and she cuts a slice. A later fashion is to give each guest a slice of the wedding cake in a dainty little box. This box is often decorated with the monogram of the bride and groom. Coffee is served and the company prepare for the speeches. The health of the

bride and groom is proposed by the gentleman chosen for this office, generally the father of the groom, and the toast is responded to by the father of the bride. The groom is sometimes expected to respond, and he proposes the health of the bridesmaids, for which the best man returns thanks. Unless all are unusually happy speakers they are apt to be awkward, and the good, old fashion of the stand-up breakfast is apt to prevail. This is served as the French say *en buffet*, or as we Americans say, "not served at all," but crowded on a common table from which the servants help the guests.

WEDDING PRESENTS

Wedding presents are sent any time within two weeks before the wedding—the earlier the better. The bridegroom is permitted to give jewelry, a bouquet, a fan, a locket, and an engagement ring, but he is not allowed to send dresses or other necessary articles, unless as in the olden time, a camel's hair shawl, now entirely out of fashion. He must not furnish carriages, cards or the wedding breakfast. The only thing permitted to him is to drive the bride away in his own carriage to their nearest destination, after which he may spend as much money on her as he pleases, or as she pleases.

Wedding presents have now, in some instances, become almost gorgeous. The old fashion

started amongst the frugal Dutch with the custom of providing the young couple with their household gear and a sum of money with which to begin their married life. It has now degenerated into a very bold display of wealth and ostentatious generosity, so that friends of moderate means are afraid to send anything. Even the cushion on which a wealthy bride kneeled at a recent wedding was so elaborately embroidered with pearls that she visibly hesitated to crush it as she was about to kneel at the altar. This is one of the necessary and inevitable outcrops of that luxury which we have not yet learned to manage. In France they do things better—the nearest of kin subscribing a sum of money which is sent to the bride's mother, who invests it in good securities, in gold and silver, in the bridal trousseau, or in the furnishing of the house, as the good sense of all parties combines to direct.

POINTS OF ETIQUETTE FOR WEDDINGS

It is proper for both families to consult as to the wedding invitations, and both should be amiable and yield old prejudices. While all old friends would feel a slight, no one will be displeased to get a card.

AT SECOND MARRIAGES

The bride is usually conducted to the altar by her brother, and finds her future husband await-

ing her. She receives her friends from her brother's house, but there need be no best man unless both parties wish it. When President Harrison married his second wife he invited his life-long friend, General Tracy, to be his best man, and they made a very dignified appearance at the altar.

The matter of second marriages should be conducted with as little to remind the groom of the first marriage as possible. It is a very good plan for the engaged pair to step quietly into a church with a pair of friends, be married in traveling dress and leave by the next train.

Widows should be reminded that they cannot have wedding favors, nor can they wear a veil or orange blossoms. A widow-bride can have no bridesmaids nor maid of honor.

THE BRIDEGROOM

The groom at a wedding is always secondary in importance to the bride. He generally manages to make his bow, and he always succeeds in carrying off his blushing bride; which is probably all he came for. He has in the previous week given his last bachelor dinner; he has bought each bridesmaid a gift, and the ushers each a pearl pin.

Many questions are always asked by the inexperienced as to what becomes of the groom's hat. "A tall black hat is a nuisance," writes

Lord Ronald Gower, who tried for forty years without success to abolish these hats from London. At a wedding the best man takes care of the groom's hat and the ushers leave theirs in the vestry or in the church vestibule. No shy or nervous man need feel troubled about his high hat. The sexton will take care of it. One best man became so nervous about the ring that he always carried two or three in his vest pocket to be ready for an emergency.

In England ushers and groomsmen are unknown. The sexton of the church performs all the elaborate offices which here often require twenty persons.

THE DUTIES AND PRIVILEGES OF THE BRIDE

The selecting of the bridesmaids, the taste of the floral decorations and the invitations to the wedding are left almost exclusively to the bride, as is the naming of the day and hour. She should be very attentive and polite to her husband's friends, and to his family most friendly. They will look with intense interest on her, from the first moment of the engagement to the end of her life. She should not show indifference to them.

The bride should write a personal note to all who have sent her a gift. This must be done on note paper, not on cards.

The bride of to-day generally prefers a beau-

Weddings

tiful simplicity; an elegant white satin high-necked gown with white tulle veil, and perhaps a bunch of lilies of the valley in her hair. The shower bouquet which nearly hides her hands is a new and pretty fashion for the bride. Usually she does not wear jewelry at the wedding.

Young women prefer, in New York, that the stately solemnization of their marriage shall be in a church, and that some high church dignitary be asked to marry them. The first seats in the church are reserved for the relatives and intimate friends, and the head usher has a paper on which is written the names of people entitled to certain seats. These reserved seats are marked off by a white satin ribbon, as a line of demarkation. Music begins as the bride enters. It is a very proud thing to be a bride, preceded by ushers and bridesmaids, and by charming little nephews and nieces. She is really at the apotheosis of her destiny. After her mother, sisters, and family have preceded her into the church, her one maid of honor, either a friend or a sister, stands nearest her at the altar rail, kneels with her and the groom, and walks out with them after the ceremony. She also keeps near them during the reception of the guests.

The bridesmaids and maid of honor should be in colors. A bright buttercup yellow (a real *directoire* dress), or a pink or blue with picture

hat and plumes of the same color—something entirely unlike the bride's dress—forms an effective contrast.

The engagement ring should be worn on the third finger of the left hand, either a diamond or a ruby, or both set diagonally. No pearls should be worn by the bride, for they signify tears. The wedding ring is entirely different. It is a plain gold ring, or a wide and square band, and is the only ring she wears from the altar. As soon as she pleases she may resume the engagement ring as a guard.

Brides have every season for their own. June is the favorite month. May is not so popular, being indeed forbidden by Catholics as the "Month of Mary." However, our brides are now rising above all superstitions.

HOME DECORATIONS

In arranging the house for a wedding florists have hit upon the plan of massing one flower, as the apple blossom, the rose, the lilac, the lily, the daffodil, or the daisy. This fashion is delightful when the flower is feathery and white, or when fruit blossoms or wild flowers are used; but it is too stiff if the flower is the violet, and even roses can become very monotonous. The floral decorations at a church have reached a degree of elaboration and splendor in 1902 which has never before been attained.

A NEW AND PRETTY FASHION

This is a new fashion and a very pretty one. At an opulent country house, if the wedding day is fine, little tables are set on the lawn, the ladies seat themselves around, the gentlemen carry refreshments to them, or they all sit on the broad piazzas, which are beautifully decorated with autumn ferns or spring vines and flowers, and even birds in cages.

THE WEDDING JOURNEY AND HONEYMOON

The word honeymoon comes from the Germans, who drank mead or metheglin, a beverage made of honey, for thirty days after the wedding, and always on the wedding anniversary.

The honeymoon lasts longer in England than in our busy land, and the bridal attire is followed by a very elegant—and, in England—showy dress, called “her going away gown.” Velvet and light silks and satins are used; but in our country plain cloth and cashmere costumes are considered more fitted to our climate in winter, while in summer foulard and linens, embroidered, and all sorts of cool materials are permitted.

As to the wedding journey, it is no longer considered obligatory, nor is the seclusion of the honeymoon demanded. Certainly none of these once obligatory bridal tours are deemed essential, but a very sensible fashion for a young

couple living near a large city is to take a friend's house a few miles out of town. If the young pair go to some conspicuous watering place in these early days they should be very particular to not make a great display of tenderness and caressing in public. All such public display of affection is at once vulgar and indecent. The affections are too sacred for such outward showing. The French call love making in public *l'egoism a deux*, and no egotism is pretty. People who see a pair of doves cooing in public are apt to say that a quarrel is not far off. It is possible for a lover to show every attention and yet not overdo his tenderness.

WEDDING FAVORS

In England, where the bride and groom drive off in their own carriage, generally with four horses, the coachman and groom wear white bouquets with white favors in the horses' ears, and the custom is now becoming almost as universal here.

These wedding favors are gaining in popularity. They help us to remember the old family servants after the wedding. If colored folks, they are very much delighted, and an old Yorkshire coachman, adopted in America, refused to take his favor from the hands of the maid. No vicarious offering would do for Yorkshire, but he said, "Tell yer bride I'd rather have it from

she." So she came down and pinned it on his broad breast. In England all the servants expect a gratuity, and a box of cake should be reserved for them on this occasion.

COSTUMES AND CUSTOMS

It is not considered lucky or appropriate to wear black at a wedding. In England the ladies of the bride's family who are in mourning wear deep cardinal red to the wedding, and replace it next day by their black.

Wedding invitations require no answer (unless to a sit-down wedding breakfast, or when the "R.s.v.p." appears upon the cards); but people living at a distance who cannot attend the wedding should send their cards by mail to assure the hosts that the invitation has been received. The future address of the young couple should be enclosed in the after cards, or with the announcement cards, if possible.

If only invited to the church, a lady may consider that she does her whole duty if she leaves a card on the bride and her mother during the winter.

The young couple are not expected, unless fortune has been exceptionally kind, to begin immediately to entertain. If they will only signify where a card can reach them, that is all that is required; and they themselves will most probably be the recipients of much hos-

pitiable entertainment from their families and friends.

THE COMMON-SENSE OF ETIQUETTE

Of course in simple and rural life, where the two desiring to be made one may have come together from humble stations, the observance of these formal rules is not obligatory; but no attempt at imperfect imitation of the etiquette of fashion should be indulged in.

Nothing is more honorable than for a happy pair to walk into church with father and mother and be then and there made one.

Quiet weddings, either at home or in the church, are very much preferred by some families, and excepting for the fact that some legal ceremonies are necessary, they ought to be celebrated almost privately.

GOLDEN AND SILVER WEDDINGS

The golden weddings are very rare. Few old couples are anxious for this feast, for too many ghosts come to it. Far otherwise is it with silver weddings, which come while people are still young, and when to stop midway and take an account of one's friends and one's blessings is a wise and pleasant thing. The invitations are sometimes printed in silver according to the form given in the chapter on Correspondence.

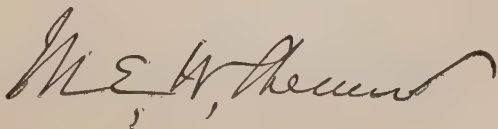
As silver is comparatively inexpensive and now made up very artistically, almost every one

Weddings

may afford to send a gift. A large and hospitable banquet table is usually spread. Particularly delightful are these occasions in a large old-fashioned country house, amid "Love, honor and obedience, troops of friends," and all that can make middle life agreeable.

RESPONSIBILITY FOR HASTY MARRIAGES

Etiquette may sometimes make blunders, but it is generally based on a right principle, and undoubtedly improves society and helps people along. Marriage is a unique contract, and the various wrongs caused by hasty marriages, all the troubles before the courts, all the divorces, are multiplied by the carelessness of American parents who believing, and truly so, in the almost universal purity of their daughters, are careless of the fold, not remembering the one black sheep. This evil of excessive liberty in the conduct of American young people cannot be rooted out by law. It must begin at the hearthstone. Family manners must be cultivated and improved.

A handwritten signature in dark ink, appearing to read "M. E. W. Thorne". The script is fluid and cursive, with a large initial "M" and a long, sweeping flourish at the end.

DETAILS OF WEDDING ETIQUETTE

THE INVITATIONS

THE issuing of the invitations must not be delayed later than fifteen days before the day of the wedding. It is customary to send them within the four weeks preceding the date which they announce.

They are issued in the name of the bride's father and mother, unless she is an orphan, in which case the name of her nearest surviving relative appears upon the cards. An unmarried sister is an exception to the rule, however, if she is not an elderly lady.

The correct wedding invitation is usually seven and a half inches long by six and a fourth inches wide. It is engraved on sheets of the finest paper procurable, either white or cream, with a smooth and unglazed surface. Plain script is the most elegant lettering. The bride's initials or her family crest may be embossed in white at the top (in the centre) of each sheet, but generally wedding invitations are beautifully plain. They are folded once and fitted into the envelope, and are then enclosed in a larger envelope and sent forth with their happy message. The accepted form of words for the engraving will be found on page —

ADDRESSING WEDDING INVITATIONS

Wedding invitations should be enclosed in

their appropriate envelopes on which are inscribed only the names of the respective guests. These are slipped into larger and less expensive envelopes, each bearing the full address of the persons for whom it is intended. A general address for the whole household is not permissible, for instance, "Mr. and Mrs. Henley and family." One invitation may be addressed to the heads of the family, as "Mr. and Mrs. Henley," one to the unmarried daughters, as "The Misses Henley," and one to the unmarried sons as "The Messrs. Henley." These three separate invitations, each in its own envelope, should then be enclosed in a single large envelope and posted, addressed to the matron of the family, as "Mrs. Ralph Henley, 640 Fifth Avenue, New York." It is proper to state that in some fashionable circles it is considered more correct to address separate invitations to each unmarried gentleman of the household than to include them under the general address, "The Messrs. Henley." Where this ruling obtains it is applied to all forms of social functions.

HOW TO RECALL WEDDING INVITATIONS

It occasionally happens that unexpected circumstances make it necessary to postpone a wedding ceremony or to dispense with a wedding reception after the invitations have been issued. In such instances, the simplest possible

statement of the hindering circumstance is printed on ordinary correspondence cards and sent to all who had previously received the invitations.

FOR THE SECOND MARRIAGE

A woman who is to be a bride for the second time issues invitations to her second marriage in the same way as to her first—except that her married instead of her maiden name is, of course, engraved on the cards. If she has no parents or near relatives in whose name to issue the invitations, the difficulty may be obviated by using the wording, “The honor of your presence is requested at the marriage of Mrs. Sarah Bradin Moore to Mr. David Hall Anderson,” etc., etc.

THE ACKNOWLEDGMENT OF WEDDING INVITATIONS

Invitations to a home wedding or wedding reception are accepted by attending, and declined with regrets by sending two visiting cards which will reach the bride’s parents on the morning of the wedding day. But whenever any invitation bears the letters R. s. v. p., or its at present more fashionable equivalent, “The favor of a reply is requested,” acceptance or regrets must be signified at once, after the ceremonious forms of reply employed for dinner parties. Cards merely to witness a church

Details of Wedding Etiquette

wedding need no acknowledgment, as the church function is not regarded as proffered hospitality and the invited guests attend or not according to their convenience. It is, however, always good form to show appreciation of any courtesy; therefore replies to the invitations referred to, while not obligatory upon the recipient, are certainly in graceful good taste. When the invitation is informal the reply may be of the same nature.

CARDS OF ADMISSION

At church weddings, ill-bred or inquisitive strangers sometimes try to gain entrance and fill the space reserved for invited guests. To prevent this, it has become necessary, in large cities, to enclose cards of admission with the wedding invitations. These are bits of white cardboard four and one-fourth by two and one-half inches, engraved as follows:

Please present this card at
Ascension Church

On Wednesday, November the Twenty-fourth.

ANNOUNCEMENT CARDS

Sometimes weddings are celebrated very quietly, without public ceremony or reception. On the day of such weddings announcement cards, similar in their general appearance to wedding invitations, are posted to all relatives

and friends. The bride and groom often enclose with each announcement card their joint calling card, which bears the address of their future residence and occasionally the bride's day at home.

RECEPTION CARDS

If a church wedding is to be followed by a breakfast or reception, invitations to this function are engraved on a medium-sized card (see page 347), and enclosed with the invitations to the church ceremony. Usually only the more intimate friends receive both cards, general acquaintances being asked simply to the marriage. The custom is growing in favor which orders a certain number of the wedding invitations to be engraved at the bottom of the double sheet with the words, "And afterwards at breakfast." These are sent to the friends who are expected to attend the reception.

A home wedding is frequently performed in the presence of only relatives and intimate friends, and the general invitations are for the large reception which follows. In such cases very special friends receive, along with their reception invitations, a small card slipped into the same envelope and bearing the words, "Ceremony at four o'clock."

BRIDESMAIDS AND USHERS

The number of attendants at a wedding

ranges all the way from neither bridesmaid nor usher to a good round dozen of each. The bride enjoys the privilege of selecting her attendants—or of dispensing with them altogether. Usually the maid of honor is her own or the bridegroom's sister, or else her dearest girl friend. The other attendants are chosen from among relatives and friends of the two families. Pages and flower girls are less frequent than formerly; when they appear they are the little folks of the two households.

Pretty little souvenirs of the occasion are always presented by a bride to her bridesmaids—brooches, locketts, bracelets, vinaigrettes, any handsome article of the sort will find favor. Gifts to the bridesmaids should be alike, if possible, and should be worn or borne at the wedding. Some brides make the wedding dress of the attendants a personal gift, but this, of course, is done only by the wealthy. The boutonnière of each usher is also sent to him from the bride. She chooses for these boutonnieres her favorite white flower, or the one which predominates in the decorations, and has it delivered at the ushers' homes on the happy, eventful morning. The bride does not personally ask the ushers to serve in that capacity, but it is her privilege to select a number of them from among her own relatives and friends. The bridegroom exercises a like privilege.

GOLD AND SILVER WEDDING INVITATIONS

Invitations to a silver or a golden wedding, or to any such anniversary, are allowed to be elaborate. Pretty and fanciful designs, suggestive of the occasion, may be engraved upon the cards. The lettering may be in silver or gold, the initials of husband and wife may be intertwined on the invitations, while the dates of the wedding and the anniversary that celebrates it should show in the upper and opposite corners. For proper form of words, see page 348.

GIFTS FOR THE BRIDE

Everybody who can do so generally sends a pretty gift to the bride. The custom is not obligatory, and may be left unobserved whenever necessary.

The bride shows cordial appreciation of the kindness of her friends by acknowledging every present sent her with a graceful little note. She must write these notes herself, and she must write them as promptly as possible after the coming of each gift. Set forms of words are never necessary for a hearty expression of thanks, but a brief and cordial line or two will readily occur to those favored with wedding presents.

Bridal presents are displayed or not, at the wedding reception, according to the wishes of the bride. Cards bearing the names of the senders are always removed unless, as is often

Details of Wedding Etiquette

the case, the display of gifts is a private one, two or three days before the wedding, for the pleasure of intimate friends. Each card is then laid beside the gift it brought.

REHEARSING FOR THE CEREMONY

In order that nothing may mar the beauty of the wedding scene it is customary for the bride-elect to summon her attendants (by note or verbally) and with them rehearse the grouping at the altar, the procession up and down the church aisle and all the movements in which they will participate when the day of the wedding dawns. The church is opened for this purpose, and a fee for extra work is appropriately given to the sexton. Occasionally the bride's mother invites all the attendants to a dinner or luncheon which either follows or precedes the rehearsal.

WEDDING PREPARATIONS

The floral decorations for a wedding usually engage the attention of all concerned during a considerable period previous to the appointed day. The final choice in such matters rests with the bride and her mother or immediate relatives.

In the country Nature herself is the best florist. From fields and woods and quaint old-fashioned gardens she gives freely of her abounding wealth of bud and bloom and foliage

to make beautiful the scene of the marriage. The village church or the country home finds all appropriate decorations in wild flowers, dog-wood blooms, and the delicately-tinted fruit blossoms. If more are needed the garden beds are full of roses, lilies, lilacs, candytuft, with other flowers innumerable.

No awning is used at country weddings, except when the skies are unpropitious. Instead, the entrance to the church or home is often between two lines of pretty village school children, who strew the bride's path with fragrant flowers, and sometimes echo their wish for her happiness through the music of their voices.

In a church wedding in the city all is different. A city florist sends in palms to bank around the chancel, with flowers to wreath the reading desk, the chancel rail, and choir stalls. Vases of flowers are placed on the altar, and occasionally a rope of white blossoms serves as a substitute for the white ribbon used to mark off the reserved seats.

Whether white ribbon or white flower rope is selected, its purpose is to separate the first few pews to the right and left of the centre aisle from those in the main body of the church. In these roped-off pews the families of the bride and groom take their places, with other relatives and specially favored friends. Because of the misunderstandings and natural little

jealousies arising from such separation among the guests, the white ribbon or white flower barrier has lost its favor with very many brides. It is employed or omitted at weddings according to individual tastes. When it does appear, the ushers are instructed to seat above the white line all guests whose names are written on the "reserved list" furnished to each usher. A later custom is to enclose a card bearing the number of the pew with the wedding invitation of the guest who is to occupy it.

At fashionable church weddings in the city an awning is almost invariably placed at the church door—irrespective of the weather. Beneath it a strip of carpet is stretched, and a man in livery takes his position near the opening to give carriage checks, open carriage doors, and call all conveyances when needed. Of course, if the wedding is a small and simple one the awning and carpet may be dispensed with and all interior arrangements of the church are easily attended to by the sexton. Whether the wedding preparations are simple or elaborate, everything connected with them should be in orderly readiness half an hour before the ceremony. At the beginning of that half hour the church doors are thrown open, the organist is in his place, and the ushers are prepared to seat the arriving guests.

HOME WEDDINGS

A church wedding can be very elegant; a home wedding is nearly always very beautiful. The difference is simply in details. Usually the home ceremony is witnessed only by the relatives and nearest friends; a large reception following half an hour later, at which the general throng of invited guests is welcomed.

The decorations must depend on the size and shape of the room or rooms where the marriage vows are to be spoken. Often a large room on the drawing-room floor is converted into a pretty chapel, an altar is improvised from stands or tables, while a floral arch, a wedding bell, or some other appropriate emblem is usually arranged above the space which the bridal party will occupy. All other rooms on the lower floor are garnished with fresh flowers.

CHURCH AND HOME WEDDINGS

Both church and home weddings are described at length in the chapter just preceding. Both seem to find favor with prospective brides, though church weddings are probably the more frequent.

Punctuality is essential, for the guests and for the bridal party, and no avoidable delays should be allowed. If the wedding is celebrated at church the bride's mother, with such members of the family as have no parts assigned

them in the ceremony, leaves the house before the departure of the bridal party and is shown to the front pew on the left of the centre aisle. The bride's father drives to the church with his daughter. The procession and ceremony have already been described, also the pretty scenes of a simple home wedding.

THE WEDDING DAY

When the day of the wedding has actually dawned each moment is full of happy import. If the vows are to be spoken at church, there must be no lack of punctuality in the assembling of the bridal party. In their own carriages, or in those provided by the bride, the bridesmaids and the maid of honor drive to the bride's home and, without alighting, await her readiness to proceed with them to the church. Her mother leaves the house a little while before the hour appointed for the ceremony, accompanied by the members of her family who have no active part in the wedding procession. Arriving at the church she is conducted by the head usher to the pew nearest the chancel at the left of the centre aisle. The front pews on the right of the aisle are usually reserved for the family of the groom.

The bride's escort to the church is her father. With him she enters her carriage, and, preceded by her bridesmaids and the maid of honor, she

drives away to the place where invited guests and expectant groom are eagerly watching for her coming. When the wedding cortège reaches the church both the outer and inner vestibule doors are closed until everything is in order for the march up the flower-festooned aisle. Then the doors are thrown open and the wedding march sends forth its melody. Walking two and two the ushers lead the way to the altar, while the bridesmaids follow in pairs. The maid of honor walks alone and immediately after her comes the bride, leaning on her father's arm.

The groom awaits her at the foot of the chancel steps. As she draws near he advances to meet her. She removes her hand from her father's arm and places it in the right hand of the groom. Then between two crescent-shaped lines of ushers and bridesmaids they go forward a few paces to stand before the clergyman. The correct position for the maid of honor is at the bride's left side, about a step in the rear. The father may stand behind his daughter or behind the maid of honor. At the words "Who giveth this woman to this man," he walks forward between the bride and groom and lays his daughter's right hand in the hand of the man to whom she is entrusting her future. Bowing slightly to the clergyman he repeats the form "I do," and then walks away

from the chancel to join his wife in the left hand front pew. Just previous to this part of the ceremony the bride places her bouquet in the maid of honor's care; if she wears gloves she removes them and her fair attendant assumes charge of both bouquet and gloves until the ceremony is fully concluded.

THE BRIDE'S BOUQUET

No prettier arrangement of flowers was ever made than in the form of a "shower bouquet" for the bride. The custom came from England, but America has adopted it most willingly. The shower bouquet is defined in its name; it is literally a falling rain of roses; roses most usually, because they best befit the blushing loveliness of the fair, young bride, but other flowers of any favorite kind may be employed with equal propriety. White violets and the smaller, daintier blossoms produce the best effect.

These shower bouquets are almost equally ribbons and roses. The ribbons are cut in varying lengths and fastened together at one common centre. The fragrant buds and blossoms are knotted at intervals all along these ribbon lengths, and so tied on that the blooms of one ribbon overlies the silken spaces of another, making a massed yet loosely-falling abundance of perfumed floral beauty. The

bride's hand is nearly concealed as she carries this bouquet. The trailing ribbons hidden beneath the flowers fall down to the hem of her bridal gown and she walks up to the chancel "a thing of beauty" to the beholders.

Sometimes the shower bouquet is carried across the arm; occasionally it rests across the other hand somewhat as a lady holds her muff. But the most usual way is to hold it lightly in the hand and allow its falling cascade of roses, violets, lilacs, or other flowers to trail adown the bridal attire and gladden all eyes with its loveliness. After the ceremony and at the wedding reception the bride frequently cuts the flower-covered ribbons of her bouquet into bits, which she distributes to her attendants and friends as pretty souvenirs of the happy occasion.

Adelaide Gordon

MEN'S CORRECT DRESS

DRESS is becoming every season more technical among us and lapses from sartorial propriety less condoned, not only by the world of fashion but by the censors of taste in provincial districts. The social careers of certain men and women are greatly hampered and at times rendered impracticable by blunders and untutored whims in regard to dress. With the wide range and varying fashions of garments and their accessories, the man of moderate means is puzzled how to expend his money judiciously; hence the importance of mentors and manuals of direction in this particular branch of æsthetics.

Tailors are not unimpeachable, and if one detects at the outset that a customer knows nothing about correct dressing there is a strong temptation not to take the usual pains, or even in some instances to palm off the wrong style of garment. I saw a tailor one day try to pass off a black broadcloth Inverness, made to wear over a dress suit, for a regular everyday overcoat for a business man. The *bon mot* I once heard that a New Yorker could, at a glance, tell a man from the provincial cities by his hat is, I am happy to record, growing every day more untrue, still, there is ample room for improvement in prevalent modes of personal attire throughout the country.

A HINT TO THE MAN OF MODERATE MEANS

Do not let your tailor sell you a short, bobbed off cutaway coat, as the long ones, always more dignified and becoming, are now in style. These are often called walking coats. A sack coat is worn nowadays in place of a short cutaway. A Chesterfield is a plain, single-breasted, sack overcoat of medium length. By a man whose wardrobe is not extensive a Chesterfield can be worn with propriety on a variety of occasions when an overcoat is needed; for example, over the frock coat at a day wedding, for afternoon calls, receptions, or matinées, afternoon teas, church, etc., and even at evening weddings, balls, and formal dinners over the evening dress coat.

Your tailor may point out to you on his fashion plates the single-breasted frock coat—a garment which the Prince of Wales, now King Edward, tried to create a season or two ago. Do not invest in one. They are not particularly becoming, and give a man an ecclesiastical and professional look. The short overcoat commonly called the covert or oversack has been a boon for the man of slender means. These are named coverts because usually made of covert cloth, and are intended to be worn over the sack coat between seasons, or through the spring and autumn, if need be. It is convenient to know that a covert can be worn over one's

Tuxedo coat. The fancy colored shirt, with cuffs attached or detached, is quite the thing for business wear, the collar, of course, being white. Derby or Alpine hats are worn with business suits. Shoes requiring enamel blacking are the more tasteful.

A representative woman of the national smart set of the "Coroneted families of the republic" has laid down this pronouncement for women of her coterie, "We must attain simplicity; we can no longer go about dressed like the demi-monde." While among ultra-fashionable women a reaction has set in against the flamboyant and conspicuous in dress, with men, on the contrary, an increasing picturesqueness and poetic license in various forms of personal attire obtains at the present time. This emancipation of the male sex from the sombre effects and dead level monotony in dress which prevailed only a few years ago is largely due to the advent of the Summer Man among us.

FOR THE MAN OF MODERATE INCOME

Now what is the correct dress for men of moderate incomes for summer outing, golf, and wheeling? The Norfolk or pleated jacket, or a single or double-breasted sack coat. The waistcoat may be made of fancy plaid goods, either single or double-breasted. Trousers are either knickerbockers or simple flannel ones. The hat

is an Alpine or a golf cap. The shirts and cuffs may be of fancy flannel, Madras or Oxford, with the fold collar and tie combined, or else a simple neckerchief or stock. For gloves the heavy red tan or white chamois are most usual. Calf shoes are best. Russet colored shoes are not worn as much as formerly, and should not be seen in town.

FOR THE MAN OF FASHION

What are some of the summer features in dress for a man of fashion backed by an ample fortune? To begin with, dining at home at one's country seat in summer there is nothing cooler, more novel nor half so *chic* as a light Tuxedo suit of white duck, white silk basket weave, or plain twilled silk. For summer riding and shooting, khaki, riding twills and mole-skins are the goods most in use for wearing apparel by men of fashion, corduroy, so much in vogue at times in England, being quite *passé* here. The latest shooting coats are cut with a gap in the back—a new common sense wrinkle, to insure perfect freedom in handling a gun.

For men who wish the coolest possible hat in warm weather, many kinds of tasteful straw can be found at any hat shop. Men of fashion frequently wear pearl gray Alpine felt hats straight through the summer.

DRESS FOR OUTING

The breeches of the new golf suits are patterned after riding clothes. The proper material for golf and tennis coats is striped and not white flannel. White flannel coats, so trying to the good looks of numbers of their wearers, are consigned to an unbecoming past. Golf and tennis trousers should be made of tans, grays, or browns. For yachting costumes, independent of the regulations of any particular club, blue serge or flannel coats cut double-breasted, with either blue trousers or white duck ones, and of course a yachting cap, are good form. White duck suits can also be selected for yachting, although the taste of the wearer of a blue coat is more apt to be commended. The regulation dinner coat aboard a yacht is a blue broadcloth Tuxedo, finished with braid on the edges, and the yacht club emblem embroidered in the corner of the collar.

DRESS FOR GARDEN PARTIES

A garden party is supposed to be a smart function with the attractions of both handsome and spacious lawns and parterres, and a somewhat novel programme to cajole guests blasé with the winter's gaieties. Quite a wide range of discretion in dress is allowed a male guest at a garden party. He may come attired in a walking coat or frock coat, and a silk hat may be

worn with either style of coat, or a neat straw hat may take the place of the silk one. The middle-aged and elderly men are the ones who more often disport frock coats and silk hats at American garden parties, but neither the society youth nor his sedate father is supposed to be seen on the lawns in their light-colored morning suits. Blue serge, dark Oxford gray, or dark brown mixed may be employed for material for clothes for such a sylvan fête.

A WORD ABOUT WALKING COATS

A walking coat which can be made to serve a variety of purposes is a cutaway with pockets and flaps. A walking coat is apt to give a man a much more youthful and trim appearance than the frock coat. In midsummer both of these styles of garments are to a great extent replaced by single or double-breasted sack coats. A man has to depend upon his own individual judgment in certain of these instances. Little heresies in dress should be avoided, such as wearing a long double-breasted frock coat at the wrong place and time. Straw hats should not be put on until the first of June, and should be left off as soon as the really cool September weather sets in. Colored hatbands are no longer *à la mode*, allowance of course being made for college colors. The correct thing in footwear is Oxford ties with rounded toes.

Men's Correct Dress

COATS FOR DRIVING

For four-in-hand driving a Newmarket coat cut with flaring skirt is *en règle*. Driving and automobile coats, of course, vary with the season; as to pattern, however, the automobiling garment should be double-breasted and buttoned across.

WAISTCOATS

A good deal of money, aside from ingenuity of selection, is expended on fancy waistcoats nowadays; but it is not amiss for the man who consults economy and lack of fuss to know when a vest to match his coat is correct. With the Tuxedo coat, a single-breasted vest of like material may be worn, if one chooses. The same rule holds good with the frock and cutaway for afternoon teas, flower shows, church, etc., and also for business and morning wear. For the day wedding, or a smart reception or musicale, the white double-breasted waistcoat is much better form. Light or dark striped worsted trousers are worn at afternoon teas and church.

CLOTHES FOR BUSINESS WEAR

But, to get down to the domain of everyday routine, for business wear rough cheviots are the most in demand. For morning attire in general, a sack coat or walking coat is the correct thing; after lunch, by a man of leisure, a walking coat or a frock coat the use of the lat-

ter depending upon circumstances. A derby or soft hat conforms to the walking coat suitably, as the silk or top hat, which is a dress hat, is meant more strictly to go with the frock coat. After six o'clock a gentleman is expected to appear in full evening dress suit, except on occasions when the Tuxedo coat is permissible. The Tuxedo coat can be worn at a stag theatre party, a club or stag dinner, at summer dinners even when women are present, at seashore hotels, etc. The Tuxedo coat may be made of black or dark gray mixed cassimere. It is hardly necessary to repeat the A B C of decorum in male attire to the extent of warning the reader that under no circumstances can a white neck-tie or a white waistcoat be worn with a Tuxedo coat.

DRESS AT WEDDINGS

Many of the fashionable weddings take place at high noon, hence the frequency of the question, "What is the correct dress for a man for a day wedding?" First of all, a long double-breasted frock or Prince Albert coat, white duck waistcoat, and light colored striped trousers, patent leather button shoes, and deep pearl gray kid or gray suède gloves. A pearl gray Ascot or four-in-hand tie, with a pearl scarfpin, is also very *chic*. A silk hat is always worn with a frock coat. The trousers are usually made of striped worsted or cheviot, dark gray

tones preferred. The shirt is white, with cuffs attached. Fancy colored shirts of any description are never to be worn with a frock coat. The collar may be either the lap-front standing collar, the wing or poke collar; the cravat a light colored Ascot or Imperial. Gray suède gloves may take the place of kid, if desired. The shoes to be in keeping should be the patent leather button tops. Simple gold link sleeve buttons, preferably of dead gold, are good form for all occasions. The above attire is suitable for day wedding, afternoon calling, receptions and matinéés. With the Tuxedo coat gray suède or even tan gloves are suitable.

JEWELRY

Men of the most approved taste in dress are wearing fobs more than watch chains, and quiet seal rings made entirely of dead gold, without stones set in them. A conspicuous watch chain placards a man as vulgar. A simple watch guard is sanctioned by refined usage. For a man of fashion a pearl scarfpin is the perfection of good form. For evening dress pearl shirt studs are the correct thing. But only a small percentage of men of fashion go to the expense of buying costly pearls for scarfpins or shirt studs. In common with numbers of women of the smart set, they wear the best artificial pearls to be obtained. Mother-of-pearl links are the sleeve buttons for evening dress.

On all occasions wear as little jewelry as possible. For day wear use simple gold shirt studs without gems. It is better taste to reserve one's pearl cravat pin for the frock coat suit, wearing a simple gold device for business. Showy watch chains are a thing of the past.

THE HUNTING COSTUME

A man invited to attend a fashionable hunt as a guest and who aims at smart effects in dress is sometimes puzzled as to what to wear. If punctilious about the matter he should procure a single-breasted frock hunting coat, cut long with full skirts and made of Oxford gray or dark brown mixed goods. If participating in the hunt as a courtesy member of the club for the day, the regulation pink hunting coat is, of course, correct. The use of the pink hunting coat is as general among the polite nations of the Occident as the adoption of French as the court language of the world. If one is an impromptu guest at a hunt meet and has not in his wardrobe the single-breasted frock hunting coat above described, he will not commit an actual *faux pas* by being in evidence in a duck coat or walking coat.

COLLARS AND TIES

One of the finishing touches of a man's toilet is his collar. Never let an erratic fancy beguile you into wearing a turndown collar with your

full evening dress suit. Either the lap-front standing collar or the poke, which is a standing collar with the points turned out, must be worn. The tie must be the broad end white tie. With the Tuxedo coat, which is sometimes called the evening or dinner jacket, a high band turndown collar may be substituted, if desired. The neck-tie to go with the Tuxedo coat is always the broad end black silk or satin tie. A pleated white shirt also harmonizes with the Tuxedo coat.

WHAT IS CORRECT IN OVERCOATS

The fur-lined overcoat is primarily intended for the opera, and only in the very extreme winter temperatures can it be worn at any time in the day. The sable and mink-lined are the more elegant of these top coats *de luxe*. For spring and autumn attire a man needs a loose silk-faced sack overcoat, his next heavier weight being his double-breasted Newmarket. Other styles of outer garments are the single-breasted Prince Henry coat and the Strand coat, single-breasted with tails, besides the rain coat, the steamer coat, the double-breasted ulster made of homespun, and the short covert for between seasons.

HATS AND LIGHTER OVERCOATS

For autumn and winter the Inverness coat is desirable to wear as an overcoat for one's full

dress and dinner suit. For summer wear a lighter top coat than the Inverness is indispensable. Remember that with the full dress evening suit, the material of which is black cassimere, a white double-breasted waistcoat, usually of Marseilles but sometimes of silk, is to be worn, also the opera hat, made of black gros-grain or Bengaline silk.

When stopping at a fashionable hotel, a well dressed man, even when not purposing to leave the house after dinner, carries his opera hat about with him in its compressed dimensions. Although the Panama hat is substituted for both the afternoon and evening dress hats in the torrid months of the year, it is equally good form morning, noon, or night.

GOOD TASTE IN WAISTCOATS

If a man is stout he should eschew checked and plaid suits and white waistcoats as far as possible. Ward McAllister, who left behind in his literary remains only a few aphorisms on dress, was a great stickler on this point. Neither men nor women, if the proposition be put to them point blank, are zealous to placard an *embonpoint*.

A FEW WORDS ABOUT SHOES

The calfskin walking shoes correspond with the sack coat. The English walking coat, which is a long cutaway, is more dressy and

calls for patent leather shoes. These may be of high or low pattern, according to the season of the year. For evening dress patent leather pumps are always correct. The patent leather ties go well with the Tuxedo coat or evening jacket. With the frock coat at an afternoon affair the patent leather button top shoes should be worn.

MEN'S SUNDAY CLOTHES

Up to a season or two ago it was the decreed thing to wear frock coats and top hats to church Sunday morning; now among the ultra-smart, English walking coats and derby hats are occasionally to be seen. Straw hats, of course, in the hottest weather are in evidence. On Sunday afternoon, however, at five o'clock, the hour for evening calling, fashionable men may be seen attired in their long double-breasted frock coats and top hats, with double-breasted waistcoats of white duck.

C. W. de Lyon Nichols.

MEN AND THEIR MANNERS

HOW SOCIETY JUDGES

SOCIETY judges a man by his manners—even his manner of wearing correct clothing. In the old days of shoe buckles and knee breeches the attire for men was nearly as elaborate as for women, and they put on with it an elaborate courtesy which seemed to vanish with long silk stockings and small clothes.

Men's modern-day costume of severe black and white, with the three or four sober shades which are allowable, leaves him so little liberty to range over new fashions that the few fashions, all his own, become established ones.

There are certain prescribed fashions for certain definite occasions, and society's penalties for the ignoring of these fall harder on men than on women. A well-bred gentleman's wardrobe may be simple in material, but it must be stylish in cut and pattern if he would pass muster at social reviews. The appropriate costumes for daytime and evening, for business, for functions, for sport, are all described and fully discussed in the chapter in this course called *Correct Dress for Men*.

Aside from full costumes there are numerous little customs of which a man cannot afford to be ignorant. He must know that only at a wedding are white gloves ever permissible by

daylight; he must understand that for Sunday church and week-day "teas" etiquette calls for tan or light gray suèdes; that these tans and grays are the fashionable gloves for informal dinners, club dinners, stag dinners; that darker grays and tans and heavier kid or dogskin are appropriate for business and morning wear; and that the pearl or white glacé gloves come forth bravely, after six o'clock, for formal dinners, balls, receptions, and theatre. A heavy red tan or white chamois glove is worn when a man goes out golfing or wheeling.

SCARFS, TIES, AND CRAVATS

The white lawn tie is worn at evening weddings, balls, receptions, formal dinners, and the opera; but a black silk or satin tie is customary at informal dinners, bachelor gatherings, and the quiet social evening in one's home. A black, white or light tone Ascot or Imperial accompanies the costume for day weddings, matinées, afternoon receptions, and calls. An Ascot or a four-in-hand is appropriate for morning and business wear, while any sort of "outing" requires a hunting stock or tie.

A GENTLEMAN'S LINEN

Collars change with the seasons, but the changes are seldom marked ones. The lap-front, standing, or poke is the accepted style

for formal evening entertainments: for informal evening gatherings the standing or the high-band turn-down collar is correct. The lap-front, wing, or poke appears at formal daytime functions; for morning or for business the high-band turn-down collar or, if preferred, the wing or poke.

Nothing except immaculately laundered white linen (usually with the cuffs attached), is worn by the well-bred man on any formal social occasion during the regular winter season. Colored shirts may go only with the business suit and with the informal morning costume. Fancy flannels or Madras are correct for any outing, and in the summer, especially out of town, negligé both of cut and of color is permitted to the most correct society man, upon any occasion not quite formal.

BOOTS AND SHOES

Masculine footwear must keep steady step with good style. Each style shows forth in better shapeliness if kept, when not worn, on a boot-tree. This boot-tree is a requisite for the man in good society. Its branches bear all manner of pumps and ties and button tops, riding boots and stout shoes made for walking. Patent leather and calfskin are the two extremes in material; the range of styles is intended to cover all occasions when a man needs

to be shod. The chapter on Correct Dress for Men gives much helpful information with regard to fit footwear and the right times for the various styles.

CANES AND UMBRELLAS

These are serviceable friends when a man really needs them, they are troublesome nuisances when not needed. Men do not carry canes during business hours and on business streets—at least well-bred men should not do so. A cane is more for fashion than for service, more for ornament than for use; in ordinary circumstances it is borne by a gentleman in his leisure hours and on his fashionable society rounds, and not on the way to his office.

Umbrellas are often exceedingly handsome and valuable. They should be kept tightly rolled when not unfurled to shield from sun or rain, and the very slightest tendency to bulging should be at once corrected.

HATS

Men's appropriate hats for most occasions are fully discussed in the article on Men's Correct Dress. Also the times to carry them in the hand and the times to leave them in the hall or cloak room.

Adelaide Gordon

THE BACHELOR AS HOST

HIS PLACE IN SOCIETY

THE bachelor host occupies an unique position. He is really not expected to return courtesies received by entertaining. All he is required by strict letter of etiquette to do, where he has been entertained, is to pay within a week a dinner, luncheon, dance, or ball call, as the case may be. In large cities, where the distances are great and there is much entertaining during the winter, he is not even expected to be very punctual as to his "party" calls. Some hostesses are even satisfied if cards are sent or even mailed, but this should never be done in case of a luncheon, a dinner, or any small entertainment. For these, it is necessary that there should be a personal visit, as the invitation is a personal compliment. For the rest, he is expected to pay some attention to his hostesses or members of their families whom they are chaperoning at other entertainments. A bachelor, therefore, has no responsibility. When he is in a position to and does entertain, he is regarded somewhat in the light of a benefactor.

A REVOLUTION OF CUSTOM

Until a few years ago the bachelor host, in this country, was a rarity. It was considered rather unconventional to go to any entertainment a bachelor might give, even though there

was an array of chaperons to preserve the supposed proprieties. There were bachelors over middle age who had houses or apartments of their own, but these had generally living with them a widowed or maiden sister, or some female relative, and the entertainment was more or less a joint affair. In less than ten years there has come a revolution. In the old days when a bachelor did try to return courtesies he generally—as he lived at a club or in chambers, or at a hotel or boarding house—would content himself with a party to the play, with supper afterward at a well-known restaurant, or a coaching party, or an excursion of some kind. To hostesses from other cities or to the representatives of families who had entertained him when he was visiting or traveling there might be an offer to take the strangers to some of the sights of the city, but the theatre was really his only refuge.

To-day, everywhere, have sprung up bachelor apartments and bachelor hotels. There are many clubs in town and country where bachelors live. The wealthier ones have their own houses in the largest cities, their yachts, their villas at the seaside, their country seats, their special trains, and all the paraphernalia which unlimited riches can give. In this position the bachelor has begun to be a factor in entertaining.

HIS HOSPITALITY NOT OBLIGATORY

It is needless to refer to the establishments of extremely wealthy unmarried men. Each of these has a complete retinue of servants controlled by a housekeeper and a steward or a *maitre d'hotel*. These establishments are really small private hotels. The bachelor simply gives his orders to his head man, and the machinery of the household moves like clockwork. His secretary and his aides attend to every detail. When he gives house parties at his villa or country seat, dinners or entertainments of various kinds at his town house, yachting excursions and other delightful affairs, he always asks some very popular married couple who act as chaperons for him. And even such a man is not required to give anything. His offerings are spontaneous.

Regarded in this light, possibly a great deal in one way is expected when such a bachelor does entertain. The men know that he must have the best of cigars and of wines, and that everything will be on a lavish scale; and the women expect beautiful decorations, pretty dinner favors or some surprise, and the very best of cooks. He is not returning hospitality. He is entertaining for the sake of entertaining.

A BIG BACHELOR BALL

A ball or a dance is a form of entertainment seldom given by a bachelor. The dinner is his

trump card. But there are wealthy bachelors who have given such entertainments. Sometimes in a winter in New York several bachelors get together and give a ball. This was done last winter. Every one expected something out of the ordinary, and no one was disappointed.

The two floors of a large establishment, where many of the dancing classes are held, were reserved for the entertainment. Three of the most notable hostesses in New York were asked to receive and to be the chaperons of the evening. The decorations were not gorgeous but original. There was a cotillion with some beautiful favors, and there were two suppers. The ball did not break up until six the next morning. It cost about ten thousand dollars, and was the talk of fashionable New York.

This is given simply as an example of entertaining on a costly and lavish scale. There were twenty bachelors, and each was assessed so much, and each had so many invitations to send out. As is usual in New York and all large cities, the details were attended to by the caterers, who supplied the supper, the wines, and the building; the florist had *carte blanche* for the decorations, up to a certain figure; and a firm which deals in cotillion favors had the supplying of those trifles. Estimates were made beforehand, and everything was conducted on a business basis.

INDIVIDUAL ENTERTAINING

Several bachelors have given individual dances; on one occasion there was a young sister to bring out, and on another there was a very wealthy man who had promised his friends a lavish entertainment. In both these cases, as in others, the ballrooms of fashionable restaurants were hired and the details left to the various tradespeople. As a rule, a bachelor who gives a ball does not hold it in his own house. It is better form to hire one of the large ballrooms which can be found in some hotel or restaurant in every city in the Union or at a club house where ladies are admitted. The average bachelor with the average income cannot entertain in such elaborate fashion. But he can, nevertheless, do a great deal, and there are few if any limits to the different ways in which he can return courtesies.

WHEN HE GIVES A THEATRE PARTY

In town there is the theatre party. This is the simplest and least complex method of entertaining. The play itself helps a great deal, and nearly everybody is fond of the theatre.

The selection of a play requires some judgment. For a bachelor's party it should be either a light trifle, something amusing or else the performance of some great star. With this, as with **all** bachelor entertainments, there should be the

The Bachelor as Host

impression given of a certain informality. As it is a bit out of the ordinary every one is expected to be jolly. The play selected, the next care is that of getting people together who are congenial. And this is the secret of the success of every bachelor affair. It only requires a bit of tact and knowledge of the world to get the right kind of people whose tastes and whose temperaments will blend like the dressing of a good salad. One person out of touch with the others will spoil the whole evening. And this rule applies not only to theatre parties but to any kind of an affair that a bachelor may give.

THE INVITATIONS INFORMAL

The invitations should be informal. You should write them at your club, if you are a member of one, on club paper, or if not, at home, or wherever you may reside. It is needless to state that if you are not at your club the paper used should be thick plain white or even light blue with envelopes to match. No invitation should be written on business paper or upon a typewriter. The wording of the invitation should be simply a statement to the effect, "Could you come to the theatre, etc., with me, on such an evening, etc." You may or may not mention the name of the play.

In securing your tickets, be sure to have one of the seats on the aisle, and all of them in a

row. This will enable you and your party, if you should happen to arrive late, not to disturb other people. Orchestra stalls are much better for a bachelor's party than a box.

THE GATHERING OF THE COMPANY

It is better to make a rendezvous at the house of one of the party. If there are only four or six going, and the distance not great, it may not be necessary to take a conveyance, but if you want to be smart and fashionable you should certainly arrange for a carriage or carriages, or better still, if the party is large, a stage or electric omnibus. In all large towns you will find these. If it would not be convenient to meet at the house of one of the party you can go around in your stage and gather the guests, taking first the chaperon of the party. Where there are several married couples, or married women or widows, there is no necessity for a special chaperon. The eldest lady of the party, or the chaperon if there is but one married woman, or the lady to whom the entertainment is given, if she is married or a widow, should have the post of honor. She should sit with you at the play and at your right at supper afterward. In going into the theatre you should lead the way and stand at the seat at the end of the aisle, showing your guests their places.

When a lady is the guest of honor at a bach-

elor's entertainment she should sit at his right hand, if there is a formal seating around the table. The chaperon on such an occasion should have her place at the left of the host.

WHERE THE SUPPER IS SPREAD

Supper is always the finale of a theatre party. It is usually given at the popular restaurant. It may be given also at your club, if ladies are admitted there—some clubs have special provisions for this—or even at your apartments. If the supper is given at a restaurant or club it should be ordered beforehand; and if you have not an account at the place it should be paid for, so that there will be no delay in settling when the guests leave.

NOT QUANTITY BUT QUALITY FOR THE MENU

In the choosing of a menu for a bachelor's theatre party supper at a hotel or restaurant or club you should not provide too much. People in these days do not eat much at banquets. They eat sparingly and frequently. The most elaborate supper that could be ordered in winter would consist of four courses. Oysters or clams, according to season, bouillon in cups, terrapin or birds or some one delicacy of that kind, salad and ices. Black coffee is served after ices.

THE MATTER OF WINES

As to the question of wines, it will depend upon your convictions. If you are a man of the

world you should certainly have champagne served from the beginning. No other wine is required. If you are firm in your total abstinence convictions it depends upon the people you ask. They may understand your prejudices, or perhaps be of the same way of thinking. You may not drink, yourself, but fashion requires that you offer champagne to your guests. In doing so you must ask the men if they would prefer whisky and water. Scotch or Irish whisky much diluted with mineral water is now a very fashionable drink, and men as a rule prefer this to champagne. You must provide both. The champagne for supper must be very dry and very cold.

LESS DRINKING IN SOCIETY

In this connection it is well to state that the old fashion of drinking various wines with various courses is not in vogue. There is less drinking in society during these past few years than there ever has been. One seldom sees claret, or even sauternes. It is customary to serve sherry or have it on the table in a decanter, but champagne begins with the fish at all dinners, and is served to the end. If you are at a restaurant or hotel or club where there is a smoking room, and if men feel obliged to take a puff of the weed after supper, there may be some way of arranging for it. When the ladies

retire to get their wraps there may be time. But in an ordinary restaurant it would be a gross impropriety for the men to leave the table and allow their fair guests to sit alone in a public place. Circumstances will guide you in this matter.

THE BACHELOR NOT A BOHEMIAN

It is not absolutely necessary to give an elaborate supper at a restaurant after the play. As has already been said, bachelor entertainments are supposed to be more or less out of the ordinary rut. There is no word or term in English to express the exact shade of meaning. It is not unconventional, because that suggests some slight offense against the proprieties, and this is the last thing in the world a bachelor host should be charged with. Instead, therefore, of the regulation restaurant supper the host might ask his guests to his apartments for a Welsh rarebit or a chafing-dish supper or something of that kind. It must not be Bohemian, but it must be jolly and a bit out of the ordinary.

HIS HOSPITALITY IN HIS OWN HOME

Your apartment may consist of only two rooms and the supper you give could be cooked on a chafing-dish or even on the gas. It would be better to have a waiter in from your club or a restaurant. Raw oysters on the half shell, all ready to serve and very prettily arranged with

cracked ice, lemon, etc., can be had at many of the smaller restaurants. Bouillon is very easy to make. You can purchase it from the best restaurants in quart bottles, or you can use the best tinned variety. All it requires in the first case is heating, in the second the addition of a little water. A very delightful bouillon can be made with beef or chicken extract, water, and a tablespoonful of sherry. Serve it in cups. Then you may have your *piece de resistance*—the dish of the evening—in a chafing-dish, or ordered from the restaurant, or whatever way you may want it. Serve champagne, but if it is a Welsh rarebit party have neither oysters nor bouillon and have beer or ale. After supper the men may smoke, although permission must always be asked of the ladies.

You may make this menu as long as you please, or have as few things as you wish. This will be according to your means and facilities. At the greater number of bachelor apartments in large cities there is a small restaurant attached and breakfast is served to the tenants. If you have not the required china you may arrange for it with the superintendent or steward of the place in which you live. Perhaps you could have your viands cooked and served by them, paying a small extra fee.

IN LARGE AND SMALL CITIES

It is very difficult in an article of this kind to

provide rules for individual cases. Bachelors are differently situated, and what would be very easy for one would be impossible for another. In New York there are large facilities for entertaining, and in the new order of affairs, with apartment hotels, clubs at which ladies can be guests, and bachelor apartments, it is an extremely easy matter to give a dinner or a supper, or any kind of an affair. You have, figuratively, only to touch a button. In smaller cities there are not these conveniences. If you are a bachelor and are housekeeping in a house or an apartment of your own, with your own cook and servant, you can give with perfect propriety a dinner or a supper.

HOW ONE BACHELOR ENTERTAINS

I will mention a few incidents which may serve as suggestions. An elderly bachelor, very wealthy, in his own house, with a good *chef* and a retinue of servants, gives many dinners during the New York season. He always asks a married couple or two, or more, so that the entertainments chaperon themselves. There is one room reserved for the cloaks and wraps of the ladies and another for the men. In the latter room there is always a good supply of cigars and decanters of whisky, rye and Scotch. There are servants for both the men and the women.

Dinner is either at eight or half-past eight.

The table is simply set and, unless there is a very large dinner, there are no floral decorations except the épergne or fernery filled with plants in the centre. The china, silver, etc., in fact all the appointments, are very handsome. There are pretty favors for name cards. These favors start conversation. Generally, in the middle of the dinner the servants bring in a "Jack Horner" pie. This is an imitation pie of papier maché. It is opened, and inside there are many artistic trifles—little gifts or souvenirs. The English custom is followed, the ladies retiring at dessert to the drawing-room, the men rising and escorting them in order of precedence to the drawing-room door. Coffee and liqueurs are served to the ladies in the drawing-room. The men remain smoking for about one-half hour. They then join the ladies and sometimes there is arranged a "tombola" or lottery in which every one gets a prize. In this house the guests are always certain of returning with some souvenir. The dinners are never more than five courses with champagne. In the summer this same gentleman—one of the most courtly of men—goes to several of the watering places and gives prizes for golf and putting matches, giving afterward a luncheon to those who have won.

MAGICIANS IN BOTH PARLOR AND KITCHEN

'Another New York bachelor has a small

The Bachelor as Host

apartment with one servant. On certain occasions he gives dinners of six. This servant is a marvel. She not only cooks the entire dinner but she serves it as well. The dinners are very English, and consist of five or six courses. Savories are served at the end, before the ices, and Madeira is also given at dessert. The china and silver are priceless, being heirlooms. In its limited accommodations, the apartment has a splendid library, mostly bric-a-brac, and many curios. The host is one of the best amateur magicians in New York, and the entertainment finishes with an exhibition of his talents. Some little souvenirs for the ladies are given. Sometimes they are taken out of a hat or a small jardinière, or in the customary manner of the professional sleight-of-hand man.

COZY BACHELOR DINNERS

Another bachelor, with a small apartment in a bachelor apartment house, gave a dinner of six, cooking it himself. He had a small gas stove in the bathroom. The oysters came from the restaurant, the soup was brought in likewise. It was a clear bouillon, and the fish was lobster à la Newburg, cooked by the host in a chafing-dish. This was followed by chops, green peas, and potatoes; then pâté-de-foie-gras—which can be obtained at the grocer's—and lastly ices from the confectioner's. Champagne and whisky and

water, coffee and liqueurs were served. The chops were broiled by the host, the peas were of the tinned French variety. A waiter was hired to serve and to wash up the dishes.

Two genial bachelors recently gave a small dinner of eight in a housekeeping bachelor apartment. There was a cook and a kitchen. One man was hired for the waiting. The menu consisted of clams, chicken okra soup, strained, flavored with sherry and served in cups; soft shell crabs with watercress sandwiches, broiled spring chicken, Bermuda potatoes and string beans, salad, ices, bonbons, cakes, coffee and liqueurs. Two decanters were on the table, one of sherry and the other of red wine. Champagne was served from the fish, and whisky to some of the men.

A BIT UNCONVENTIONAL

It will be seen that these ideas are not orthodox, and in this consists the charm of bachelor entertaining. At the last affair some of the plates in the service did not match; there was a terrible halt between the fish and the meat course, but the hosts tried to put the guests in good humor by laughing over the difficulties of bachelor housekeeping. Without making any excuses for lapses, which are bound to occur, the bachelor host can take his guests into his confidence. To a woman these entertainments are most amusing, and very seldom does a bachelor

The Bachelor as Host

who knows how to select the right kind of people ever have any difficulty in entertaining or in getting people to come to his house. His guests come with charitable intent. If things go wrong, they laugh—it is in the nature of a harmless spree. A good *plat* or dish, which would pass almost unnoticed at a great establishment, comes in for extreme praise.

In some of these entertainments the bachelor host can be more or less Bohemian, but Bohemianism has been run into the ground. It does not and it cannot exist in this country. The Saxon race, from which the majority of Americans are descended, cannot enter into the spirit of it. It reads beautifully in *La Vie de Boheme*, or in Trilby, but the realization is a disappointment.

A DINNER DOWN TOWN

Still there are a few semi-Bohemian affairs which a bachelor can give. For instance, two bachelors gave a dinner at a restaurant in the lower part of the city which is frequented by society on account of excellent music played there by a Hungarian band. It was a dinner of twenty, chaperoned by a matron for whose daughters it was given. Every one was requested to bring his own knife and fork. The atmosphere of ideal Bohemianism was maintained. The dinner was not elaborate, but the band was hired after its duties in the main res-

taurant were over, and a dance followed. A private room was hired for the entertainment.

A TRIP TO CHINATOWN

Two bachelors also gave a trip to Chinatown, securing beforehand a guide. There was dinner at a small restaurant, followed by the tour, in which was made a visit to the Chinese theatre, a tour of the Chinese shops, a peep into the Chinese temple, and tea and cakes at a Chinese restaurant.

BEEFSTEAK AND BANJO

Bachelors have also given beefsteak dinners, musicales, musical dinners, and other entertainments of that description. As a rule, there must be something out of the ordinary. In their originality and freedom from the trammels of social usage lies their charm. They may not be Bohemian, but they must always be unique.

ENTERTAINING IN THE COUNTRY

There are bachelors who are fortunate enough to have a country house, a small villa, or even a lodge of some kind, to which they can invite their friends for the week-end or a more protracted stay. Entertaining at country houses is a comparatively new art in America. This country lacks the resources of England. There are no shooting preserves, no excursions to castles or ruins, no archery or cricket meetings, no county balls or any of the festivities of rustic

England. At most, you as host live near a fashionable watering place, or by some golf links, or some famous fishing ground, or the hunt.

Ask congenial people. Send them a schedule of the trains. Have your servants meet them with a trap, and instruct your men to see to their luggage. In the bedrooms should be placed note paper and writing materials, a current magazine or two, and, in the men's rooms, cigarettes and a decanter with whisky. Your man or men should valet your men guests.

During the stay of your guests give one or two dinners, as the time may permit, inviting your best neighbors to meet them. Have your men guests put up at the nearest club. Provide your house with all kinds of amusements, with cards for whist, euchre, or bridge; billiards, if possible; ping pong, and other fashionable indoor games. You should have at least croquet. The neighboring country club, of which there is one now in every small village settlement, should provide the golf links and the tennis and squash courts; otherwise it would not be difficult if you have the grounds to put up a court of your own. If you are at the seaside, or by lake shore, you should arrange for a sailboat, with fishing tackle, etc.

Do not make any set programme for your guests. Breakfast is served in the rooms. If there is a golf match or any affair of that kind

you must take them over to it. Let them know the hours for luncheon and for dinner. If there seems to be a lack of entertainment propose something yourself. Be always on the alert, but do not insist upon carrying out a programme.

A WORD OF COUNSEL

There is really but little to add. Remember that the bachelor who entertains and who does it well is one of the most popular of men. Whether he simply asks four friends to partake of the simplest of cheer—perhaps a rarebit with a mug of beer—or a large company to an elaborate entertainment, he must be the genial, courteous, considerate host. He must remember that nothing is expected of him, yet everything he does let him do it well. There is no use to waste, but in case of a luncheon, a dinner, or a supper let there be plenty of everything no matter how simple it is, and let it be the best of its kind. The expenditure is not so large and you will find that you can do a great deal on very little. The things which do cost are in house-keeping where it is necessary to provide extra plates, dishes, glasses, etc., but when once you have these things the mere entertaining comes very easily. And it is really an excellent investment.

Walter G. Robinson



FOR THE ELABORATE LUNCHEON.

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THE TRUE ETIQUETTE

ETIQUETTE is another name for kind thought. The man who says "I know nothing about etiquette" does not realize that he is saying "I know nothing about courtesy to my fellow beings."

Etiquette is consideration for others in full dress. And the occasions which call for full dress must never be ignored or disrespectfully slighted by an appearance in a loose or careless garb—whether of dress, of speech, or of manner. Kind thought in the heart is certainly the root of all etiquette, but it flowers out into its perfect beauty through careful training along lines of a graceful observance of the right things to do and to say. True etiquette, therefore, is the outward expression of the heart's sweetest and most refined impulses.

There are people who object to any "code of conduct," believing that it makes our daily living stilted and unnatural. They might with equal reason—and like ignorance—argue thus against the legal code. Whether judicial or social, all law is founded on the love, truth, and justice which is due to ourselves and our neighbors. Without definite, fixed statutes, wholesome restraints, and penalties not to be disregarded, both the community and the individual would be utterly defenseless—or at the mercy of a right principle ignorant of the best way to

express itself. The social code is as important in its way as the legal code. Ignorance of the law excuses no offender, and ignorance of etiquette is without excuse, always, if opportunities for learning it are neglected.

Take any young girl born with a tender loving nature and reared in a kind and loving home. No matter in what society she suddenly finds herself, the instincts of a gentlewoman will prompt her to do and say the right thing, in so far as kindly speech and courteous action are concerned. Yet, without previous training in social etiquette, there will be, even for her, many moments of embarrassment while deciding about speech and action in the thousand little circumstances for which good society has laid down its decrees. She will wish to know how many cards to leave when calling, the proper form for acceptance of invitations, the suitable dress for different occasions, and all the other wise regulations which obtain among cultured people. Her in-bred courtesy would carry her over many difficulties, but it would not spare her uneasiness and anxiety if she felt, as she would surely feel, that through ignorance she might offend against etiquette. To be instinctively kind and considerate; to avoid any act which could trouble another; to find pleasant opportunities for unobtrusive favors; all these are the intermingled ingredients of "etiquette,"

and they blend more beautifully into the attractive whole of correct conduct when shaped or expressed according to good society's best form.

Without true courtesy of heart all etiquette is cold and lifeless, and without an expression through some graceful form the heart's courtesy has no way of showing itself. The expression, of course, must adapt itself to the occasion. Ceremonious observances are not always necessary; it is a right knowledge of the places and times when they are necessary that distinguishes the well-bred from the ill-bred.

Away off in the West Indies, in a mountain drive on the Island of Jamaica, I stopped one day at a tiny cabin occupied by colored people, and asked a favor. Never in the drawing-rooms of the great and cultured have I ever been treated with more scrupulous courtesy.

It fulfilled every requirement of the occasion, and those who extended it could no doubt have readily built on such perfect foundation a graceful structure of "society manners" with only a little study. Such study is necessary—in the West Indies or the world anywhere—before the perfect training is acquired which makes self-possession and easy dignity the accompaniments of every social situation. It is well to know the usages and customs of polite society before entering it—just as it is wise to familiarize one's self with the habits and laws of a country

before visiting it. In Rome we should do as the Romans do, and no sensible man or woman despises even the formalities of etiquette. It is only the trivial mind that belittles social regulations, for it is only the trivial mind that could possibly fear slavery from them. Etiquette, like every other law, has its "special dispensations," but only the people who habitually observe its requirements know how to occasionally ignore them.

From all this we cannot fail to see that the real good form is a happy union of heart-courtesy and graceful outward manner. Neither should be left out. We may not criticize the guests and the service at our neighbor's dinner—to do so shows lack of kindness. We may not neglect to pay our dinner call within the time prescribed—to do so shows lack of courtesy. And both we and our neighbor are most perfect in "etiquette" when we express the law of love in our hearts through the laws of good breeding in our conduct.

The home is the most important place to display one's knowledge of etiquette, yet often it is there most ignored. The majority of people save their worst manners for the home circle.

It is all very well to enjoy our loose shoes and old clothes at home, but why need we raise our voices or lower our standards of behavior there? Why may not a man find it as easy to

The True Etiquette

open a door and allow his wife to precede him as a stranger? Why may not the wife find it in her heart to show him the tender graces and charming courtesies which she so naturally bestows upon the occasional guest?

Why should the father forget to lift his hat when meeting his daughter or wife, and remember it when meeting the daughter or wife of his neighbor? And why should the daughter hide her ill temper in her friend's house and display it at home?

Etiquette should begin to be taught in the cradle by precept and example.

It should be carried into the school life, the social, and the business life.

The boy who understands the value of courteous manners has the first element of success.

The business man who includes real etiquette—the heart impulse in all outward expressions—among his accomplishments will be a greater power among men than his rough-mannered competitor. But etiquette to be of real value to the world must be ingrained. As a veneer it soon wears off in spots and displays the cheap ugly surface below.

Ellen Parker Duleau

R E C E P T I O N S

THE INVITATIONS

WHEN an afternoon or evening reception is held in honor of a young lady's first formal entrance to society, or in honor of a distinguished individual, or to celebrate a wedding or house warming, the invitations are usually issued ten days or two weeks in advance of the date set for the entertainment. For any of the above-mentioned occasions it is customary to issue engraved cards of invitation, the formal wording for which will be found in the chapter on Correspondence, page 333. The cards employed for this purpose are large squares of white bristol board; the engraving is done in script, old English, or block lettering. The cards, in single envelopes, are distributed by post or messenger. When hand-written invitations are sent out the fixed form of words suitable for engraved cards must not be used.

To-day, in fashionable society, the invitations to receptions, both large and small, formal and informal, are frequently issued through no more dignified medium than the hostess' calling card. If Mrs. B., for example, desires to invite fifty friends on a chosen afternoon, to meet in her parlors an author, or artist, or relative whom she wishes to honor, she can then take fifty of her visiting cards and write below her name, "To meet Dr. Edward E. Hale, from four to

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seven, Thursday, Jan. 4th." Each card should be enclosed in a small visiting card envelope, and stamped and addressed. One such card suffices for a husband and wife, and is addressed to Mr. and Mrs. Charles Brown. To the young daughters of Mr. and Mrs. Brown she would address one card, but to each of their sons a separate card must be sent. This device, of writing a line on a visiting card, is never employed when the reception is given in honor of a *débutante*, but it is used for almost all informal receptions. When a newly married couple return to their own home, and wish to receive all their friends, formal engraved cards of invitation are issued, and for wedding receptions the card of invitation is a separate and quite formal invitation enclosed with the engraved summons to witness the religious ceremony. The invitation upon a visiting card is now universally employed when an informal afternoon gathering is under consideration. For a somewhat impromptu reception, whereat the number of guests is limited to twenty-five or thirty at most, the cards can be distributed a week, five days, or even thirty-six hours in advance of the chosen day. Notes of invitation, briefly worded and covering but one page and a half of a note sheet, are only used when the reception is small, informal, and very hurriedly gotten up.

When a *débutante* is being ushered into society by means of a reception, and under the auspices of her parents, one mode of fashionable procedure is to invite the guests in the name of the parents only, on large engraved cards, and then merely enclose the *débutante's* visiting card in each envelope with the large invitation.

Some eight or ten years ago a hostess issued all her reception invitations in her own name alone. Nowadays it is the more commendable fashion to issue the cards in the name of the husband and wife. The cards are not sent out in the name of the husband and wife when it is the mother and her one or two daughters who are to receive the guests. Then it is the custom to engrave the hostess' name at the top of the card and, below, her two daughters are signified as "the Misses B.," or the older sister is signified as "Miss B.," under her mother's name, and below the second sister appears as "Miss Mary B."

ACKNOWLEDGING RECEPTION INVITATIONS

Unless the hostess of the entertainment adds the request for a reply, by means of the letters R. s. v. p. at the bottom of her cards of invitation, there is no need for the recipient to make any immediate acknowledgment. The usual treatment for a reception invitation is that of accepting by attending the function, and of refusing by sending cards by post or messenger,

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as has been fully explained in the chapter on Visiting Cards. When a hostess sends out short cordial notes of invitation a polite note of regrets should be the prompt response if the person invited is unable to attend.

A "TEA," AN "AT HOME," AND A "RECEPTION"

A "Tea," an "At Home," and a "Reception" are all one and the same mode of entertainment signified by different terms. They are all gathered, for the purpose of this chapter, under the title of reception, for at the "Tea" and the "At Home" the hostess thereof receives with more or less formality. There are, of course, various types of receptions: those given to exploit musical programmes; to introduce daughters, friends, or relatives of the hostess; to celebrate weddings; house warmings; to honor the return of a long absent member of a family, and to formally inaugurate a bride and groom as members of the society and community in which they are to establish a home. All of these functions, however, display the same features in the method the hostess pursues in greeting, entertaining, and offering refreshments to her guests.

THE AFTERNOON RECEPTION

Though many brilliantly successful evening receptions are still celebrated, both in fashion-

able and simple society, the afternoon hours witness the more convenient, numerous, and distinctly modish functions of this nature. From three to six, from four to six, and from four to seven are the choicest hours for holding this class of entertainment. When the reception is a large and elaborate affair, let us say in honor of a young lady's *début*, or of a wedding, and given in one of our great cities, an awning and carpet cover the way, from the edge of the pavement before the house to the very doorstep. In winter the awning, even in the fairest weather, is considered indispensable, for the feminine guests then wear their most showy afternoon gowns, light shoes, etc., and often leave their wraps in their carriages, so that the canvas protection is very necessary. In autumn and spring, as well as winter, a strip of red carpet is invariably rolled down from the house door to the pavement's edge, even if no awning is in use. When an awning has been put up, a man in livery should be stationed at its entrance, to open carriage doors for guests as they arrive and call up the carriages for those who are departing.

Inside the house all the first or drawing-room floor is prepared and given up to the accommodation of the guests. In the hall palms may be placed and musicians stationed behind them, for music is yet a popular and pleasing adjunct

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to the gayety of a well-planned "at home." In the hall is always placed a large tray or salver wherein or whereon the guests are expected to drop their cards. The drawing-room is decorated with flowers and palms, as the hostess may desire or afford. Flowers that are very heavily perfumed and greenery that crowds a limited space are to be avoided, and a hostess should also guard against striving after color effects. The pink tea, the blue and white tea, the violet tea, and other such affectations are to-day sedulously ignored, and only the enormously rich and ostentatious hostesses curtain their doorway with smilax, loop their draperies with garlands of roses and fill bowls and vases with almost priceless orchids.

In the drawing-room and library the floor space is cleared in the centre of the room, if a large company is expected. Without giving the rooms a barren look ample space must be afforded and chairs and sofas placed for the most part against the wall. As to the exclusion of light many hostesses are divided in the opinion. For a city reception, held in the winter, it is almost essential to use artificial light from the first and throughout the parlor floor. Whether gas, electricity, or lamps illuminate the rooms, care should be taken to prevent a white and searching glare from lofty chandeliers.

DRESSING-ROOMS

For a large and fashionable winter reception dressing-rooms for both the men and women are necessary conveniences. These rooms are ordinarily prepared as has been already described in the chapter on Balls, page 402. The servant on duty at the door signifies, as the guests enter, where the dressing-rooms are located. For a small and informal reception the hostess thereof provides a dressing-room for her feminine guests, leaving the men to deposit their coats and hats on a long hall table or in the nearby library or smoking den.

THE NECESSARY ATTENDANTS

We have already mentioned, in the paragraph on The Afternoon Reception, page 199, that a servant is stationed at the foot of the street steps when an awning is used. When the carpet only is laid over the street steps there may still be a man on duty to serve in opening the carriage doors, etc. This is not an essential helper, however, and for anything less than a very fashionable reception the guests may be left to open the doors of their own vehicles and to look up their own carriages when leaving.

For a formal and most pretentious reception men-servants only are employed in the hallway. One man, in house footman's afternoon livery, opens the front door as guests come up the

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steps, and a butler, in full evening livery, stands outside the drawing-room door. As the guests descend from the dressing-rooms he asks their names and announces them to his mistress. In the dressing-room for the women a maid must be in attendance; in the men's dressing-room a maid, or a valet, or a boy in buttons can serve, or, as is often the case, the men are left to deposit their belongings as they please and recover and resume them when and how they choose. In the dining-room, on the occasion of a large reception, a corps of capable men can be had in from the same caterer who supplies the delicacies, and they will see that the guests are carefully served with such refreshments as they desire.

Many charming and brilliant receptions are given without the assistance of men-servants. A few capable maids, in their afternoon dress, can care for all the needs of the guests. One at the door indicates the location of the dressing-rooms, and in that set apart for the ladies another is in waiting. When maids serve, the hostess does not have her guests announced, and in the dining-room two or more smart waitresses, directed by the ladies in charge of the tea, chocolate and punch equipages, can satisfy the wants of all thirsty and hungry folk. In the pantry one or two helpers can admirably fortify the exertions of those in the dining-room.

For a very small and informal reception one maid at the door and one in the dining-room is a full equipment of help.

MUSIC

A small orchestra of stringed instruments, screened by greenery, in a hallway or library, supplies the most effective music for a large and modish reception. Music should only be employed when the reception is an elaborate and very elegant affair and of the utmost formality. The music should begin as the first guest arrives, and continue with very brief pauses until the afternoon has waned. Loud strains and *crescendos* that force the guests to elevate their voices and turn conversation into a furious babel, are to be avoided. Sometimes a hostess employs distinguished concert or operatic artists to play or sing at intervals through her reception. When this luxurious pleasure is provided, the hostess should receive the artist in person, and, if guests are still arriving when the numbers are to be sung, she should have her husband, son, or daughter lead the distinguished musician to the piano and stand beside him or her during each performance. When the song or instrumental number begins the hostess should strive to secure and maintain silence through her rooms, and she should lead the applause.

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IN THE DINING-ROOM

Refreshments for a reception are always served from the sideboard and from the large dining table, arranged as a buffet, to the guests who stand or sit about the room. The dining-room is opened from the moment the first guest arrives; it is illuminated and decorated with flowers. The dining table is laid without a cloth but with a plentiful sprinkling of lace scarfs, embroidered doilies, etc. In the centre is placed a big bowl of lovely flowers, or a stately pyramid of showy fruit. Table lamps or many branched candelabra stand above and below the centrepiece, and then, for a large and very formal reception, platters of meat salads, trays of frozen sweets (compotiers), heaped with bonbons, cakes, salted nuts, sandwiches, fancy biscuits, olives, candied fruits, and other dainties should crowd the board. On a side table plates, knives, forks, napkins, etc., should be piled and, from the sideboard, punch and iced wines, if used, would be served. In the pantry coffee, tea, and bouillon should be kept hot, and freezers of iced sweets and buckets of iced champagne held in readiness for use.

When so elaborate a menu as this is prepared the chairs in the dining-room are set flat against the wall, and guests come in and stand or sit to receive whatever they may wish from the capable men-servants in charge. The servants

pass trays loaded with portions of salad and ices, cups of hot drinks, glasses of champagne and punch, and platters of sandwiches and sweetmeats. If the occasion is that of a young lady's début, of a house warming, or of a wedding, champagne is nearly always poured, in order that toasts may be drunk. On other occasions punch usually suffices, and, while the dining-room is as attractively decorated and lighted, the method of serving the food is less formal and more agreeable—we refer now to the reception whereat maid-servants are in charge, and whereat no vast amount of very fashionable ceremony is observed.

When only one or two maids are on duty in the dining-room the hostess prepares a simpler menu. At the head of her table she establishes a tea tray, at the foot an equipage for hot chocolate. At the side of the table, if wines are to appear at all, a big bowl of punch can be set, or this may be placed at a side table. No salads, ices, bouillon, or wines are then served, and on the table are placed trays of dainty sweets, delicate sandwiches, and savories that can be taken up in the fingers. While no covers are set, a few chairs are placed near the table, and on the centre table or on a side table plates, forks, napkins and glasses are piled.

When issuing her invitations the hostess invites one or two intimate feminine friends to

come early and pour tea, and chocolate, and punch for her, and generally overlook the management of the dining-room. When these ladies are appointed the maid-servants minister to their wants: bring hot water, fresh chocolate, ice, lemons, cream, and more tea when required; carry away cups that have been used, and replace them with clean china, silver, and napkins; and the guests are served by these ladies and invited by them to help themselves to the sweets and sandwiches. In any event the hostess must so arrange it that as she receives she suffers no anxiety as to the treatment of her guests in the dining-room, asking them to find their way thither and knowing that they will there be well cared for and cordially received. It is no longer the custom to appoint pretty young girls, who, on fancy trays, and wearing gay aprons, carry tea through the rooms to guests who desire refreshments.

RECEIVING THE GUESTS

When the hostess has set her house in order she should be ready to receive a half hour in advance of the time set in her invitations. If she gives the reception in honor of some friend, relative, or famous individual she must invite that guest of honor to be on hand at least a quarter of an hour before the first arrival can be expected. When ladies are to serve in her

dining-room, at the tea tray and chocolate urn, she should invite them also to arrive very promptly, and remove not only their wraps and gloves but their hats as well. If her guest of honor is a lady she must be invited to put off her hat but not her gloves. Not infrequently a wise hostess invites one or two friends to aid her in receiving, but not to stand at her side. The assistance of these ladies is almost requisite when the hostess has no daughters or sisters, and when the list of those invited is very long. They are chosen not only because of their tact and good temper, but because they are members of the same circle of society as the hostess and, therefore, are apt to know all of her guests. They, in addition to the ladies in the dining-room, are invited to come early, remove their hats, and, as they are in the drawing-room from the first, their duty is to pilot many guests to the dining-room. The hostess instructs them to be on the watch for shy or lonely individuals and to see that strangers are presented to the ladies in the dining-room.

From the moment that the first guest appears the hostess takes her stand very prominently in the drawing-room, and preferably somewhere near the door. Whoever receives with her stands at her left, and whoever is unknown to this person she introduces at once. The hostess offers her hand and a hearty greeting to

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every guest. When the arrivals are slow she keeps the latest comer by her side for talk and introductions until interrupted by a new claimant for her greetings. If the guests crowd thick and fast the hostess has only time for a handshake, a few words of welcome and an introduction to the person receiving with her. So long as guests are arriving the hostess has no right to leave her place for food, or drink, or rest. Very conscientious hostesses remain at their posts from the beginning to the very end of the reception, and when it is a large and somewhat formal function this is a duty. At a small and rather informal tea the hostess is entitled to a trip to the dining-room after the major portion of the guests have arrived. Though the hostess is not on the alert to bid farewell to every retiring friend, she feels that she should be so placed that those who wish to bid her adieu can find her without any difficulty, and, with this end in view, she usually remains dutifully somewhere near her drawing-room door.

THE HOST AT A RECEPTION

When a bride and groom receive their friends on their return from their honeymoon, or when a husband and wife celebrate a wedding anniversary or the opening of a new home, the husband then stands beside his wife and formally receives with her. The wife stands nearest the

door by which the guests enter, the husband takes his place beside her and remains beside her until the majority of the guests have arrived. After this he is privileged to escort ladies of importance to the dining-room and cater to their wants. On all other occasions, save those specified above, the husband and host prefers to let his wife receive with her daughters, or one or two feminine friends, while he contributes his assistance by moving about the drawing-room and dining-room, on introductions and refreshments bent. His duty is to take prominent dowagers in to the buffet, to greet and converse with and introduce as many guests as possible, and, if the entertainment is given in honor of some distinguished lady, he escorts her, on his arm and toward the end of the afternoon, to the dining-room and satisfies her need for food. This lady he conducts to her carriage when she prepares to leave. Such would be the duties and their discharge when the host of the occasion is the son of the house.

THE HOSTESS' DAUGHTERS

A lady and her daughters not infrequently inaugurate their commencement of a social season by giving a large reception to all their friends, or toward the end of the season a formal reception is given in order to discharge many minor social debts of the same nature.

The young ladies, if they are no longer *débutantes*, receive with their mother at least for the first hour, and the elder sister or the married sister stands nearest the hostess. After the first hour, if more than one daughter assists in receiving, the younger members of the group give the most effective assistance by moving about the drawing and dining-room and conversing with and introducing such guests as seem in need of attention.

A DÉBUTANTE'S TEA

A young lady makes her first formal appearance in society nowadays by means of a special reception, which in every respect is planned and carried out on the most brilliant and ceremonious scale. The young lady receives with her mother, and if she has older sisters they do not detract from her lustre or importance by standing beside her. The mother formally presents to her daughter all those guests to whom she is not known, and the older sisters pour tea in the dining-room or assist in entertaining and introducing in the drawing-room. If the *débutante* is motherless or an orphan she can yet make her *début* by asking an older and married sister, an aunt, or a friend who is a matron to receive with and introduce her. Sometimes a motherless *débutante* receives with her father. A *débutante* who has only younger sisters, who

consequently are not entitled to appear in society, or one who has no sisters, may follow the very commendable plan of requesting two or three girl friends to receive with her. If the girl friends have already been formally presented at their own "coming out teas," they then serve by pouring tea or by appearing in the drawing-room in delicate gowns, hatless, and prepared to assist in entertaining. Occasionally, however, the three or more young ladies assist their friend in making her first bow to society by standing in a pretty group a little to her left, and receiving introductions to all who enter. Should a rich and generous débutante ask her youthful friends to assist her, she is privileged to supply them with bouquets, to send carriages for them, and to entertain them at dinner when the reception is over. The débutante herself carries a big bouquet and gives her right hand in cordial greeting to all the guests. If she is the recipient of more flowers and bouquets than she can carry she can use the superfluous posies in decorating the drawing-room, leaving the cards of the donors attached.

AN EVENING RECEPTION

An evening reception should begin at half-past eight or nine and last until eleven o'clock or until midnight. When the reception is given in honor of a débutante dancing follows after

eleven, and while the *débutante* may leave her post by the door to fulfill her dancing duties she should come back to her mother's side after every measure. When the evening reception is held as a house warming, or in honor of a friend of the hostess, the rules to be followed in its preparation and conduct are in every essential and detail the same as for an afternoon function of a similar nature.

GUESTS AT A RECEPTION

For an afternoon reception that is large and ceremonious, guests do not as a rule remain less than fifteen minutes or longer than three-quarters of an hour, and, while it is not an evidence of good taste to arrive at the very end of the afternoon, it is considered somewhat awkward and inconvenient to put in an appearance with the promptitude expected on the occasion of a dinner party. Business men and ladies who have been delayed by a press of engagements can, with a word of excuse to the hostess, drop in as late as a quarter before seven; or, when the afternoon is crowded with engagements, it is perfectly polite to arrive a quarter of an hour after the first hour given on the card of invitation. Between five and six, or half-past four and six, the reception rooms are usually filled, and every guest must greet the hostess first and with cordial warmth.

On arriving at the door the guest is directed, by the servant on duty, to a dressing-room. If it is the purpose of a feminine guest to remain but a few moments she need not put off her wraps before entering the drawing-room. Any wraps, save a mackintosh or ulster, can be worn by a woman into the drawing-room; but if the rooms are warm and the guest purposes to remain at least a half hour it is more comfortable to leave a heavy coat or furs in the dressing-room. Veils, gloves, and hats are not put off at an afternoon reception. A man must not wear his overcoat into a lady's drawing-room, nor carry his topcoat in across his arm. Some men prefer to go into the drawing-room carrying the hat, stick and right glove in the left hand. All these belongings may, however, be left behind with the coat. Before entering the drawing-room it is customary to hand one's card or cards to the servant who extends a tray to receive them. If no servant offers to do this the cards are put into the card receiver on the hall table or laid on that table. A woman puts down as many of her own cards as there are ladies receiving, and also as many of her husband's cards, with an extra card for the husband of the hostess. She does this when her husband does not attend the reception with her. If the sister or mother of a woman guest has been unable to attend the reception their cards

may be left by any feminine member of the family; one of the absent one's cards for the hostess and one for each lady receiving by the door with her. A bachelor guest puts into the hall tray a card for each one of the ladies of the house and one for the host. A married man leaves cards to the same number when he personally attends the reception.

If a butler is on hand to announce the guests they give him their names, and, as he announces, they enter to greet the hostess. If there is no butler on duty no formalities save proper precedence in entering, need be observed. A matron precedes her daughters, and a man follows his feminine companion.

When the hostess has warmly greeted a guest, he or she must not stop for conversation if new arrivals are pressing forward to claim observation. Presented to the débutante or friend who assists the hostess in receiving, the guest shakes hands, or merely bows if the hostess' companion bows only. Passing in to the drawing-room, guests are left to consult their own pleasure as to their future movements. It is perfectly proper to remain talking with friends and then pass into the dining-room. There refreshments, offered by the servants or the ladies in charge, can be accepted or refused, and, after a few moments, a retreat can be beaten without interrupting the hostess in her duties. On the other

hand no visit need be made to the dining-room, and if the guest is accosted by a lady in house dress, who is without her hat, and if she offers the hospitalities of the refreshment table her suggestion may be accepted and her introductions gratefully received.

It is, as has been already mentioned, unnecessary to take leave of the hostess when retiring if her attention is quite engrossed and the doorway crowded by incoming guests. Under such circumstances the guest should quietly slip out, regain his or her wraps and depart. Toward the end of the afternoon, when the tide of guests is ebbing, and the hostess is somewhat at leisure, a cordial word and farewells may be offered her by those who have lingered long and whose departure is conspicuous in the gradually emptying rooms. At an evening reception the guests always lay aside their wraps before entering the drawing-room; otherwise the etiquette is in every particular the same as that followed at a large afternoon "At Home."

DRESS FOR RECEPTIONS

For an afternoon reception the hostess wears a handsome and showy gown, fitted high in the neck, and quite long in the sleeves, or with the sleeves cut only to the elbow. The skirt is usually trained, the hair is dressed high and elaborately, with a ribbon bow and handsome

combs, though neither a coronet nor a tiara is ever worn. Jewels appear advantageously with reception dress, but ornaments that are as numerous and showy as those used at a dinner party, opera or ball are sadly out of taste. A single fine string of pearls, a beautiful brooch, and a few bracelets are adequate and ample for the offsetting of the most splendid reception dress. In the winter the heavier and richer materials are in the best taste, and in summer a light taffeta silk, a lace trimmed foulard, or a lawn with pretty frills and a transparent yoke and collar are suitable for a hostess. Hostesses seem to have agreed to wear gloves, and those white gloves, throughout their receptions.

Ladies who receive with a hostess observe the same rules of dress, and young daughters or young ladies usually wear gowns of a light color or even of white. Their costumes, however, are trimmed and filled high in the neck, their jeweled ornaments should be as few as possible, and their gloves worn throughout the afternoon. A *débutante* always wears white and her gown may be *crêpe-de-chine*, chiffon, mull or white Swiss muslin. Rich laces and jewels are tasteless adjuncts to a young girl's *début* gown, which must be high in the throat and without an exaggerated train. A *débutante* usually carries a bouquet of flowers, or if she has many very beautiful bouquets and they are all too

large to be carried comfortably, she can have them heaped on a table beside her. The women guests at an afternoon reception wear their best high-necked and long-sleeved or elbow-sleeved gowns. Women who can afford the luxury of carriage transportation may wear, in winter, white or pale tinted silk and cloth and velvet gowns. Or, in winter, a black cloth suit, with a gay hat or bonnet, white gloves, and fine shoes make a suitable reception costume. Women guests who wear velvet, satin, or silk gowns are privileged to exploit handsome jewels: brooches, single strings of pearls, etc., but not such ornaments as are worn with full evening dress. In the summer a pretty foulard, a white lawn, or an organdie are suitable reception toilets if high in the neck, long in the sleeve, and worn with hats, veils, and light gloves.

For an evening reception the hostess wears full evening dress, which is clearly described in the chapters on Dinners and Balls, page 222 and page 394. For evening receptions the women guests also wear full evening dress, as has been set forth in the above-mentioned chapters, and a *débutante*, for an evening reception, dresses as directed in the chapter on Balls, page 394.

The correct dress for a man who attends an afternoon reception in winter consists of a black frock coat, with trousers to match, or of a gray

Receptions

mixture. A waistcoat of white, gray, or tan vesting; white linen; patent leather shoes; a broad folded gray, black and white, or softly colored necktie; gray or light gloves of undressed kid, and a black silk hat make up the sum of the modish afternoon costume. This, as we say above, is the "correct" dress, but many a busy American man, eager to do his full social duty, is unable to take the time from his office to make a special afternoon toilet, and is therefore welcome in his business suit, if he comes in late and his appearance is one of immaculate freshness.

For an evening reception the correct and only permissible dress for the masculine guests is that described in the paragraphs on dress in the chapters on Dinners and Balls, page 223 and page 394.

Margaret Watts Livingston

D I N N E R S

INVITATIONS

FOR large and very ceremonious dinners, given at the height of the social season, it is necessary to issue the invitations three weeks, a fortnight, or ten days in advance. For the ordinary formal dinner party the invitations should be issued a week or at least five days in advance. The hostess is privileged to issue her invitations in the form of engraved cards; or she may write by hand the accepted form for dinner invitations; or she may bid her friends to dine by means of simple notes. The formulas for all these modes of invitation are given in the chapter on Correspondence, p. 338.

A hostess is at liberty to send out her invitations by post or messenger. An invitation is addressed to both husband and wife when a married couple is asked to dinner. It is not polite to address a single invitation to a married couple and their daughter, son, or guest. One invitation serves for two persons only when they are a married couple or young and unmarried sisters; otherwise separate invitations must be sent to every person invited. The meaning and usefulness of the letters R.s.v.p. on dinner invitations is discussed in the chapter on Correspondence, page 350.

If, at the last moment, a guest cancels his or her dinner invitation, the hostess should not



A WELL LAID DINNER TABLE.

attempt to fill the vacancy at her table by sending out more formal invitations, or by asking some slight acquaintance to stop the gap at her board. Left thus in the lurch, a few days or hours before the feast, the hostess must ask some relative in to take the vacant chair, if she has no friend on whom she can rely to do her this great favor. The friend's assistance she should solicit by a note of frank explanation, models for which can be found in the chapter on Correspondence, page 316. Only to an impromptu dinner can guests be invited by telephone, telegraph message, or verbal request.

A dinner invitation should be answered immediately, that is to say within the hour, or, at the latest, within the day in which it is received. It should be answered in the first or third person, informally or formally, in accordance with the terms in which the offer of hospitality was presented. The full forms for answering such invitations will be found in the chapter on Correspondence, page 316. The reply to a dinner invitation is addressed to the wife when the invitation is issued in the name of a married couple. It is proper to answer a dinner invitation by telephone or telegram only when the dinner is quite impromptu, or when the invitation was offered through either of these mediums. A dinner invitation must never be accepted conditionally.

TO POSTPONE OR CANCEL A DINNER INVITATION

It is always within the hostess' power to do this, provided she gives her guests warning in good time. When a sudden accident or illness interferes with her plans, at the eleventh hour, the telephone or telegraph can be resorted to, or messengers can be dispatched bearing notes of explanation or formal notices of postponement, form for which will be found in the chapter on Correspondence, page 344.

BREAKING A DINNER ENGAGEMENT

If a dinner invitation has been accepted and an illness, a bereavement, or accident occurs to prevent fulfilment of the engagement, the hostess must be immediately advised of the difficulty by a note of full explanation.

DINNER DRESS FOR WOMEN

The hostess of a formal dinner party, given under her own roof, wears a trained and décolleté evening gown. Her hair must be elaborately dressed; she can wear gloves or not, as she pleases. Full evening dress is worn by many women not only when they entertain from two to a dozen guests at their table, but when dining alone with their families. This rule, however, is apt to be observed exclusively among fashionable members of formal and wealthy society. When entertaining three or four

friends at table the average hostess wears a less elaborate gown, less stately coiffure, and fewer jewels than when extending her hospitality to ten or more acquaintances, though the gown may still be *en traine* and *décolleté*. For a simple, summer dinner party the hostess should not wear so elegant a gown as for dinners given in the winter. For a simple dinner, whereat a few friends are entertained, the hostess is privileged to wear a high-necked and long-sleeved gown of handsome black material, light muslin or silk. For a restaurant or hotel dinner, given in a public room, the hostess of the occasion does not wear a *décolleté* dress, but such an ornamental costume as has been just described for a quiet home dinner. She wears her hat and gloves to the table, quite like her feminine guests, unless she is in residence in the hotel. Feminine dinner guests follow the rules outlined above for the hostess. It is the custom for guests in *décolleté* evening dress, and those that dine at restaurants, to wear their gloves to the table. Women guests, at a restaurant or hotel dinner, wear their hats to the table, unless they, like their hostess, are stopping in the hotel.

The host of a dinner party wears full evening dress, that is to say his coat and trousers are black and the coat is cut with a swallow tail. The waistcoat may be of the same material as

the coat and trousers, or of white linen or piqué, fastened with white pearl buttons and cut low, to display a faultless white linen shirt front that is decorated with two or three small pearl studs. With the white collar, of shape that is the most popular, or the most becoming to the wearer, a white lawn necktie, fastening in a bow, is worn; the cuffs should be held by linked buttons and the shoes of patent leather may be either in shape Oxford ties or pumps. When the tailless evening coat is worn a black tie is invariably used, but this coat does not properly appear when the dinner partakes in any degree of formality. When the host dines at home, at a hotel, or in a restaurant with his family and a few intimate friends the tailless coat appears in good taste, otherwise its use is undignified. The masculine guest observes the same rules for dress that have been laid down for the host. Men do not wear their gloves to the dinner table nor into the drawing-room; they leave their gloves with their hats and coats in the hall or dressing-room.

THE DINNER HOUR

The formal and fashionable dinner party begins at half past seven or eight o'clock. The dinner hour is announced as six or half past six only when the company are to adjourn to the theatre, opera or a concert afterward. The

dinner that is not either very elaborate or ceremonious should begin at seven o'clock. An unpretentious dinner should last no longer than one hour. A large and elaborate dinner may require one hour and a half for its serving. For a simple, early dinner the hostess should so prepare her list of courses and the process of their service that the guests need not be required to spend more than three-quarters of an hour at the table. The host and hostess should be ready at least fifteen minutes in advance of the hour set in their invitations, to receive the promptest guest. If, as the clock strikes the hour, it is found that all the guests have not arrived, the hostess delays the adjournment to the dining-room at most fifteen minutes. At the expiration of this time she should not, in justice to her cook, to herself, and to those already assembled, wait any longer. Guests should regard prompt arrival at any dinner, from the most ceremonious and fashionable banquet to a seat at some simple family board, as a most serious duty. It is courteous to arrive five minutes before, or exactly on, the stroke of the hour. The guest who arrives ten or fifteen minutes late should offer the hostess a quiet explanation or apology on entering the drawing-room.

SELECTING THE DINNER COMPANY

It is a serious mistake for a hostess to allow

her social ambition or hospitable instincts to overcrowd the seating capacity of her dining-room and table. The properly chosen dinner company includes an equal number of men and women. If a day before the feast one of the guests, for adequate reason, withdraws his or her promise to appear, the hostess should zealously undertake to fill the chair thus left vacant by asking some good friend or relative to come to her assistance. A vacant chair at a dinner party is a melancholy spectacle.

It is important for a hostess to consider the gathering of agreeable, and above all, of congenial human elements about her board. It is a sad mistake, for example, to invite a Frenchman to dine and meet a half dozen Americans who cannot speak his language, if the Frenchman knows none but his mother tongue. On the other hand a venerable and intellectual gentleman, or lady, will not regard as complimentary an invitation to a dinner made up of *débutantes* and their young men friends. A prejudiced and an argumentative person must not be asked to sit beside another of the same temperament; nor should a lively young woman be asked to afford conversation and amusement for a hopelessly dull masculine partner.

MUSIC AT DINNERS

This luxurious accompaniment to a large and

ceremonious dinner party is provided only by the hostess at whose command there is the wealth, taste, and house space that will enable her to supply the best. At one period in fashionable society, music discoursed by concealed stringed bands, was counted an almost essential aid to the pleasure of the meal. Even now, where, in a spacious house, the four or five musicians can be placed behind palms, in a room or hall adjoining the dining-room, the effect is very pleasing. Many persons, however, prefer to eat their dinner in peace and listen to a fine vocal and instrumental programme afterward. Music discoursed during a meal should be subdued in tone; whatever interferes with conversation is wearisome to voice and ears.

THE GUESTS' WRAPS

For a formal dinner, at which the feminine guests will present themselves in full evening toilet, it is necessary to arrange a dressing-room for their convenience. The hostess' own bedroom, set in exquisite order and presided over by a maid-servant, affords the proper and quite conventional accommodation. This room should be, above all things, clearly illuminated, and an abundance of pins, hairpins, a comb, brush, and a complete "housewife" set forth on the dressing table. For a large dinner party it is customary to provide the masculine guests also

with a dressing-room, if the hostess' house is equal in extent to this demand. Men do not, as a rule, require a special tiring-room, and for the ordinary dinner party, the masculine guests are quite satisfied to put off their wraps and hats in the hallway, or in the library, as may be most convenient.

LIGHT AND HEAT IN THE DINING-ROOM

It is a sad mistake to fill a dining-room with the trying glare from an electric or gas chandelier. Too sharp and inharmonious lights destroy the color scheme of the table, flowers and the gowns of the feminine guests, weigh on the eyelids and weary many sensitive persons. The dinner table is best illuminated by an abundance of shaded candles or shaded lamps, placed on the board itself. Beyond the area occupied by the table the dining-room should not be sharply lighted. Side gas brackets, their jets but half turned, or one or two shaded lamps, on tables next the wall, provide all the glow required for clearly yet softly illuminating the remainder of the room. Four candles in single sticks, or four small table lamps, will adequately light a board set for six persons. Two candelabra, holding three or four candles each, will charmingly illuminate a table set for eight or ten persons. It is only a proper precaution to light up the table at least five minutes before

inviting the guests to enter. The candle wicks should be set aflame, allowed to burn, and if then snuffed, they will emit, during the meal, a clear, steady glow. Lamps, after lighting and burning a while, should have their bowls well wiped, to prevent any odor of hot kerosene. Under every candle shade, mica protectors must be fixed, and at the base of each candle, crystal *bobèches* should be provided, as protection against conflagrations and dripping grease. A dining-room ought to be well aired before the guests enter and all kitchen odors barred out.

LAYING A DINNER TABLE

Never crowd the guests about a board. Six inches of space, at the least, must be allowed between the seats of the chairs. This gives every diner abundant elbow room and also affords ample space between the shoulders for the servants to offer the dishes, without danger to heads or the contents of the platters. Exquisite neatness and mathematical precision, in the arrangement of the equipment, are the only hard and fast rules to be laid down with regard to the furnishing of the table. The most admirable and inviting tables are to-day arranged with less florid and abundant decoration than formerly. A dinner table is not the proper place for the display of elegant but superfluous spoons, colored napery, glittering cut glass that

serves no purpose, and expensive souvenirs. The table itself may be square, round, or a long oval; upon this it is necessary to spread first a layer of felt or a covering of double-faced, white canton flannel. On the "silencer," as the felt or flannel is called, is then laid the cloth, and none but a pure white damask cloth should be used. An ample and well-laundered cloth is a matter of prime importance; it should be ironed almost without starch and in as few creases as possible. When spread, its long central crease should divide the area of the board exactly in half, and it ought to be wide enough to hang in fine folds to within twelve or eighteen inches of the floor. A white lace, or white embroidered centrepiece is preferred to the squares or circular pieces ornamented with colored embroidery. The colored centrepieces are now more appropriately reserved for the decoration of breakfast and luncheon tables.

The flat mirror disk, at one time a most fashionable ornament for a dinner table, has lost its popularity, and hostesses show great good taste by placing the central floral ornament in the middle of the lace scarf or circle. Sometimes a brilliant effect is secured by using a handsome silver platter as the central base for a silver loving cup, or for a silver vase filled with flowers. The flowers for table decoration can all be placed in one large bowl, vase, platter, or

basket, of crystal, silver, or porcelain. The flowers themselves can be just what the hostess prefers or can afford, or whatever the season provides. A silver or porcelain jardinière filled with growing ferns; a superb loving cup holding gorgeous roses; a pewter bowl of field daisies; or four slender crystal vases of graceful carnations are some of the floral decorations that are popular and conventional. Unless the table is of great area, and the dinner one of special occasion and quite elaborate, it is not tasteful to build up a lofty and pretentious floral ornament that occupies a great deal of space: neither is it altogether satisfactory to mingle flowers of several kinds and colors.

The most exacting and fashionable hostesses no longer attempt to carry out any fixed color scheme in the garnishment of their dinner tables. At most, the flowers and candle shades either match or harmonize. If four tall vases hold the dinner flowers, these are placed in a close square in the table's centre, and, whether a single vessel or group of them contain the flowers, the lamps, or candlesticks, or candelabra are then adjusted at exactly equal distances from the artistic but precisely placed floral piece. Four candlesticks or lamps would occupy the extreme four corners of a lace or linen centrepiece of moderate dimensions; candelabra would stand at equal distances above and below the

flowers. The decanters of wine, the pepper and salt boxes, and the dishes of bonbons, olives, dried fruits, and salted nuts are then put in place. The small dishes of sweets and relishes are usually placed exactly between the four candlesticks, or at the four sides of the square of decoration, while the decanters are located somewhat nearer the corners of the table, balanced by the salts and pepper boxes.

For a dinner that is not wholly ceremonious, crystal dishes of radishes, pickles, and celery share the honors with the salted nuts and sweetmeats: for a thoroughly ceremonious dinner party these and the olives do not occupy table space, they are passed at the proper intervals and offered by the servants. Butter has no place on the occasion of a formal dinner. It is to be assumed that all the food requiring butter has been adequately seasoned and flavored, that the bread is eaten dry with the soup, and thus bread and butter plates and the service of butter are quite superfluous. Mustard, horse radish, and vinegar must never appear as part of the table appointments; they also are offered when needed, with the courses that require their seasonable assistance. Carafes of water, corsage bouquets, elaborate favors, and any showy or ornate designs in the useful name cards are relics of other days and other fashions, and only survive on ill-appointed boards.

LAYING THE COVERS

A cover is the entire equipment of plate, knives, forks, glasses, spoons, etc., supplied each individual at the modern table. A cover is elaborate or simple in accordance with the scope of the meal, and the rest of the table decoration. The covers are set with great care and precision and are, as a rule, arranged after the central ornament, candles, and small dishes of fruit have been located. Each cover has as its basis a large flat dinner plate on which the fresh, white, and large dinner napkin is laid, the monogram side uppermost. It is a mistake to crimp and fold table napkins in fanciful shapes. Such frivolities are indulged in by the restaurant waiter. One corner of the napkin may be turned under and the dinner roll or square of loaf bread thrust between the folds.

To the left of the plate lie the forks, from three to five of them; to the right lie the knives, the soup spoon and sometimes the oyster fork, though its location is properly on the side of the forks. The prongs of the forks turn up, the edges of the knives turn toward the plate, the bowl of the soup spoon turns up. It is not often that a hostess can supply, from her silver chest, five forks and three knives for every cover, and it is quite conventional to lay only three forks and two knives at the beginning of the meal; the forks are washed and supplied with every

change of plate. The forks and knives are laid in the order of their size, that is to say the longest and largest nearest the plate. A fish fork, a small silver fork for the entrée, and a large one for the roast, are the three with which the guest is first called upon to cope. Two medium sized silver-bladed knives and one large steel-bladed knife carry the guest through to the roast. Glasses for water and wine are placed to the right of each cover and above the knives, the foot of the tallest glass usually just touching the tip of the blade of the longest knife. If still and sparkling waters are to be poured, a goblet is supplied for the still water and a tumbler for the other. If one water only is to be offered, then either the goblets or tumblers will serve. In case a white wine is to be offered, as well as sherry, claret, and champagne, four wine glasses, each of different shape, must be set at every cover and grouped quite close to the water glasses; the sherry and white wine glass always standing nearest to hand. If it is the intention of the host to offer his masculine guests brandy and soda, the tall thin tumblers for this drink are not placed on the table until needed. Liqueur glasses do not form a part of the dinner covers. Now and then tiny silver dishes are seen at every dinner cover; these are placed to the right of the plate and near the glasses. They are filled with salted almonds. Individual

butter plates do not appear on the well-set table.

The last touch given a dinner cover is the name card. The hostess writes the name of the person for whom the seat is intended on a small square of gilt-edged cardboard, or on a square of watercolor paper bearing a small and dainty painted device in one corner. The name cards are placed on top of the napkins of each cover. If menu cards are employed, and there is no reason why they should not be used, one card serves for two guests, and it is as a rule placed in a very light gilded or silvered wire easel frame between the two covers of those couples that go into table arm in arm. The menu cards may be prettily decorated with watercolor designs or they may, with equal good taste, be simple squares of gilt-edged cardboard on which the list of courses and the names of the dishes are plainly written in the hostess' own handwriting. The date of the dinner is always given at the tops of the menu cards.

THE MENU

The menu, or the bill of fare, is after all the most important factor in the success or failure of a dinner party. The hostess must beware of the long list of dishes, in the discussion of which her guests may become weary of the sight and sound of food. She must not select a menu

that is too difficult for her cook, or too complicated for her waiting maid; she must provide enough, and moreover, she must make assurance doubly sure that her cook is capable of the very best results with every dish.

Dinners nowadays are served in courses ranging in number from three to as many as eighteen. The three course dinner would be divided thus: soup, roast, dessert. A four course dinner requires soup, fish, roast, and dessert. Six courses includes an entrée and a salad between the roast and dessert. For all these dinners the vegetables are served with the roast and a list of eight courses is adequate when entertaining most ceremoniously, a ten course dinner reaches a standard of great formality and elaboration, and the arrangement of the bill of fare usually follows this form: the first course for a dinner given in the winter consists of oysters on the half shell; the second course is soup; the third is fish; the fourth, sweetbreads or mushrooms; the fifth, a roast with vegetables; the sixth, a frozen punch; the seventh, game or fowl with salad; the eighth, artichokes or asparagus; the ninth, a frozen dessert; the tenth, fruits and sweets. To properly prepare such a dinner the best talent and resources of the average home kitchen are taxed to their fullest extent. The housekeeper that is wealthy and most experienced in the art of dinner giving rarely attempts,

Dinners

save on the most unusual occasions, more than ten courses, and ordinarily the most graceful and satisfactory dinners consist of but eight changes; that is to say the frozen punch and the entrée between the salad and dessert are left out. Very often the first course of a charming dinner consists of early strawberries eaten from their stems, or of grapefruit, or of relishes, caviar sandwiches, celery, olives, and salted nuts. Any one of these delicacies can properly take the place of unseasonable or unprocurable clams or oysters. The proper finale for every dinner is coffee and an accompaniment of liqueurs, though these last are not counted as a course.

DINNER WINES

At dinners and at any other form of social entertainment wines may be served or omitted altogether, according to the tastes, the means, or the principles of the hosts. Hospitality may be as cordially expressed where only harmless Apollinaris water accompanies the several courses as where a half dozen glasses stand in array at each cover, waiting to be filled, each in turn, with its appropriate wine. Even at tables where wines are considered necessary adjuncts to the meal, more than two kinds are seldom served except at very elaborate dinners. One wine is quite enough for the usual dinner party, while three fill the limit of generous hos-

pitality, unless there are more than twelve courses.

When but one wine is offered that should be sherry or claret. For a two-wine dinner, sherry and claret, or claret and champagne, or sherry and a white wine are some of the proper combinations. For a stately dinner of fourteen covers, five and six wines sometimes savor and wash down the rich and numerous courses, but only for the large and lengthy banquet is such liberality necessary. For a dinner of eight covers and ten courses, three or four wines contribute to the appetite and digestion. When several wines are offered they must be poured in proper order: white wine with the oysters, and, when soup appears, the sherry glasses must be filled. Champagne is first drunk with fish, and the red wine does not appear until the game and salad arrive. Port is sometimes offered with the roast and a rich Tokay comes on with cheese.

If one wine only is poured, then the glasses are filled with the first course and replenished throughout the meal; when champagne is poured with one other wine it should not be offered until fish has made its appearance. The liqueurs are never drunk until dinner is over and the coffee is due. Sherry and claret are usually decanted for dinner service into their respective cut crystal bottles that form part of

the table's furniture. Both of these wines should be served at a normal temperature, that is to say a little above sixty degrees. White wine is best poured direct from the bottle to the glasses; its temperature should be about sixty degrees or a little lower.

Champagne is also poured from its bottle and in this country it is served at a temperature a little above freezing. Champagne bottles should be packed to their necks in broken ice for half an hour before dinner. When needed, a bottle is lifted out, partially wiped, rolled in a fringed white napkin, uncorked, and the liquid poured foaming into the glasses. Liqueurs are usually decanted into crystal jugs and served at about the temperature of the room in which they are poured. As a rule, two or three sorts of liqueurs are offered and only green mint is served in glasses filled with shaved ice. Liqueurs are served at the end of a meal and usually to the ladies after they have retired to the drawing-room.

SERVING A DINNER A LA RUSSE

Nowadays all ceremonious and fashionable dinners are served in the Russian fashion, which not only implies that it proceeds in carefully separated courses, but that no dish is carved by the host, helped by the hostess, or even placed upon the table in the old fashion that we inherited from our English ancestors. For a din-

ner of this nature the servants carve and pass every dish. At a very orderly and very formal dinner the guests do not pretend to pass to each other the wines, condiments, or small dishes of sweets that are placed within reach. Portions of shellfish on ice, of soup, or of the fanciful relish that may begin such a meal are helped out by the servant in the pantry and placed before each guest. At the sideboard the roast and game are fully carved, and then the big platter containing the meat is passed from guest to guest, each taking a helping onto the fresh warm plate laid at his or her cover. The vegetables, salad, dessert, etc., are all passed by the servant and then the dishes disappear.

Toward the end of the meal a servant takes up the dishes of sweets from the table and offers their contents to the guests. These little dishes, however, are finally returned to the table and when the fresh fruit has been passed it is sometimes set before the host or hostess that the guests may enjoy the colorful beauty of its contents. The wines are all poured by the servants. The host and hostess, thus relieved of all care, may be expected to give themselves up to amusing and being amused by those who are enjoying their hospitality.

The service of a dinner of eight to ten courses should occupy about ninety minutes. Servants should proceed expeditiously but without

troublesome and dangerous haste. On the side-board and side table it is important to have placed beforehand, and in readiness, all the fresh plates, knives, forks, spoons, and the finger bowls that will be needed in the progress of the meal. When the guests seat themselves and remove the napkins and bread from their plates, the servant or servants should at once set on these plates the deeper ones containing beds of crushed ice, on which the raw shellfish lie accompanied by quarters of lemons. When these shellfish form the initial course the guests are offered, from the servant's tray, horse radish, red and black pepper, and salt. When a course of relishes begins a dinner, the plate that each guest on sitting down finds before him, is the one to be used for this course. If fruit begins the dinner then a second plate, containing the strawberries or grape fruit, is set upon the first. At the conclusion of the first course both plates are carried away and the plates of soup are set upon the cloth. After the soup, guests receive fresh plates for every change of course, and help themselves to the dishes that are offered always at the left hand.

It is a matter of prime importance to have thoroughly warmed plates distributed for every hot course and cold plates supplied for the cheese, salad, fruit, cold dessert, and relishes. A too hot plate is, however, a serious blunder, for

a hostess must guard her guests against unpleasant shocks. When the guests have used all the knives and forks supplied at their places, fresh utensils must be distributed with the plates. The servant, who goes about the board to do this, must not lay a knife and fork down together, but place the forks to the left of each cover, the knives to the right, either before or after the clean plate is given. It is hardly safe or comfortable to permit a servant to put the clean knife and fork in the fresh plate and thus lay them all down with an unavoidable jangle or with the possibility of having both slide to the floor.

We have said that the dishes are always presented at the left hand of the guest; let us add here that it is customary to begin serving the first course, after the soup, to the lady who sits at the right hand of the host. It would be awkward to begin every dish from this lady, so after the first course the plan is followed of starting the second course from the next feminine guest beyond the lady who occupies the seat of honor, and then taking all the ladies in turn. When the dinner is very large, and two servants serve simultaneously at opposite sides of the table, they begin the courses each time at different ends, that is, one works down while the other works up, and they reverse this order with every dish. Some hostesses have made it

their own rule to have every dish offered first at the head of the table, in order that she may see and taste of it first and make sure that, in appearance and composition, it is quite correct.

SERVING A SIMPLE DINNER

In spite of the ever-increasing dignity and formality of our modern American society there are still many hostesses who, from preference or because of the limited capacities of their cooks and waitresses, serve graceful and charming dinners in what is called the English fashion. This is distinct from the dinner *à la Russe* in that soup, fish, meats, salad, and dessert are carved, and helped by the host and hostess themselves. Such a dinner requires a table as carefully set, covers as completely laid, and a bill of fare as wisely, though not as elaborately, prepared as for the meal offered in the fashion borrowed from the Russians.

When one maid is to serve such a dinner it is customary to lighten her work, and care for details, by placing not only the bonbons, dried fruits, and salted nuts on the table, but adding, at correct intervals, the small crystal or silver platters that contain celery, olives, radishes, and pickles. These the guests can pass from hand to hand as they require the crisp savories, or they can do so at a suggestion from the host and hostess.

When the simple dinner is to begin with

oysters, or clams on ice, or with grape fruit, or a relish of tomatoes, the portions for the guests should be placed at each cover after the meal is announced. The plate that contains the shellfish or fruit is set upon the first large flat plate that forms the centre of each cover. The napkin must then be laid to the fork side of each cover, its monogram corner uppermost, the bread within its folds, and the name card laid on top of the napkin. When the guests are seated the servant can pass the horse radish, sugar, crisp biscuit, or whatever may be the proper accompaniment for this course; or she can set them on the table and leave the guests to help themselves. When the first course has been discussed, both plates must be lifted together from each cover, the tureen of soup and a pile of warm soup plates set before the hostess, and, while the maid distributes the helpings of soup, the host sets the sherry decanter to circulating, by filling the glass of the lady on his right and offering the decanter to the gentleman who sits to her right. This gentleman repeats the action of his host, fills his own glass, and then passes the decanter on to his nearest masculine neighbor. At the conclusion of the soup the servant removes the plates and brings in a supply of warm flat plates which she sets, with the large platter of fish, before the host. If cucumbers are served with the fish the maid distributes to

the right of every cover a small crystal saucer or a small porcelain plate, and, after the host has helped the fish, she passes from guest to guest a crystal dish filled with cucumber salad. The host carves the meat and serves the gravy, using clean, warmed plates for the same. The maid passes the vegetables, and, while it is usual to have the soup tureen and fish platter removed directly the course is served, it is the hospitable custom to leave the joint before the host until each guest has finished his portion of the course and the host has invited a second helping.

If a frozen punch follows the roast and vegetables, the maid should have the portions for each guest prepared in her pantry, and, when the meat plates are cleared away, she deposits the fancy plates, each holding a crystal cup filled with the iced delicacy and a spoon, before the guests. The master of the house carves the fowl or game while the hostess dresses the salad. It is the rule for the maid, after placing the pile of warm game plates before the host, to set to the right of each guest a small round or crescent shaped salad plate, and, when the helpings of game have been distributed, she passes from guest to guest the bowl of salad. If a course of asparagus, artichokes, or some delicacy intervenes between the fish and roast, and between the game and dessert, the maid dis-

tributes warm plates and passes the dish of vegetables. Sometimes the game is served with a vegetable, and then the salad, an elaborate composite dish, follows quite separately, with cheese and toasted biscuits. If this is done, the servant, on removing the game plates, substitutes cold salad plates, and to the right of each guest she sets a small bread and butter plate on which a cheese knife is laid. Having passed the salad from guest to guest, she can be directed to place the cheese and biscuits on the table, to be circulated by the guests, or she can pass them when helpings of salad are taken.

The dessert is usually helped by the hostess; the cake is set upon the table and passed about the board by the guests. Bonbons and dried fruits are passed by the guests. If there is a course of fresh fruit the servant puts at each cover a complete finger bowl equipage. This consists of an ornamental fruit plate, in which lies a shallow crystal plate; within the crystal plate is a square of lace, linen, or bolting cloth, called a doily, and upon the doily sits the finger bowl half full of water. In the water a very thin slice of lemon, a couple of rose geranium leaves, or a small sweet scented flower should float. On the edge of the porcelain fruit plate a fruit knife sits, and sometimes a peppermint, wintergreen, or chocolate peppermint wafer lies on the edge of the crystal plate.

When the finger bowls are distributed, the servant should pass the bowl of fruit, along with the grape scissors, and, when guests have helped themselves, she should place the fruit dish before the host. Coffee can be poured at the table or in the drawing-room by the hostess. As a rule, for a dinner served in this fashion, the men and women take their coffee together at the table, and then the ladies retire to the drawing-room. If liqueurs form a part of the meal they should be taken in the drawing-room. On a silver tray the maid places one, or two, or more crystal jugs of the liqueur, along with the tiny glasses, and, bringing this into the drawing-room, she leaves it for the hostess to offer and serve.

RULES FOR SERVANTS

For a fashionable and ceremonious dinner, served *à la Russe*, the talents of two trained servants are required, with an extra maid assisting in the butler's pantry. The two servants may be a butler and a footman, a butler and a maid, or two clever maids. A couple of servants can easily manage a dinner of twelve covers, but for the dinner of fourteen covers three pairs of skilful hands must be busy with the task of shifting the many plates and passing the courses. When a butler presides in the dining-room, and there are one or two servants under him, he announces the guests as they arrive, if

such is his mistress' will. Invariably it is his duty to announce to the assembled guests that dinner is ready; he pours the wine, offers the most important courses, and directs the servants under his control. In case of accident he goes to the rescue and supervises the restoration of order; he opens the door as the ladies leave the room; sets forth the cigars for the gentlemen; serves their coffee; assists retiring gentlemen into their coats, and opens the front door for departing guests. What a butler should wear is carefully described in the chapter on Servants, page 247.

When announcing dinner, the butler discovers first whether all the guests have arrived at the hour set. If they have not he must wait until his mistress sends word that she wishes the meal announced. To announce he stands at the drawing-room door that leads to the dining-room, and tries to catch the hostess' attention; then he says in a distinct but modulated tone: "Madam, dinner is served." When a butler is not employed, a maid-servant announces the meal in the same manner. Two well-trained maids can serve a dinner of ten covers quite as well as men-servants, and one efficient maid can conduct a dinner of six covers with despatch and grace. The dress for waitresses at dinner is carefully described in the chapter on Servants, page 247.

When offering a dish to a guest the servant should make no comment. If two servants officiate about a dinner table one should lay the fresh plates, knives, and forks, while the other passes the meat or vegetable. When a simple dinner is given, and the host and hostess carve and help the dishes, the servant in attendance follows the rules laid down for offering dishes and giving the first helping quite as though the service was *à la Russe*.

IN THE PANTRY

A servant in charge of the pantry is usually a maid, who pulls the dumbwaiter up and down, washes the fresh forks and knives that are required, and it is her duty to take especial precautions against unnecessary bustle, clatter, and confusion. Loud words and laughter should not proceed from the pantry, before the door of which a tall screen should be placed.

GREETING AND SEATING DINNER GUESTS

When guests arrive the hostess and then the host are the first to greet them; rising, and advancing with cordial words and outstretched hands, to do so. For instructions as to introductions at a dinner party reference should be made to the chapter on Introductions, page 31. So soon as the butler or maid announces that dinner is served the host offers his arm

to the feminine guest of most honor. This is sometimes the eldest of a half dozen ladies, sometimes it is the one who is dining for the first time under the roof, or it is the wife of a couple in whose honor the dinner is given. After the host, the other guests fall into line, according to the directions of the hostess, who sends them in in the order in which they are to sit at table.

Sometimes the hostess prepares tiny cards, in equally tiny envelopes, and lays them on the dresser in the gentlemen's dressing room or on the hall table; or she gives them to her maid or butler, to be distributed as the gentlemen arrive. Each envelope is inscribed with the name of the gentleman for whom it is intended, and the card within bears the name of the lady to whom he is to give his arm when the procession to the table is formed. If the cards are not used, then the hostess, knowing the order in which her name cards are arranged at the covers, says as the dinner is announced, "Mr. B., please take Miss A.; Mr. D., you are to go in with Mrs. G.," etc. A hostess must not send in together to table a husband and wife, or brother and sister, or engaged couple. If the hostess' son, as well as her husband is present, he does not lead his lady in immediately after his father unless the lady is one of the important matrons present.

Dinners

Should the hostess' daughter be present she follows her mother. Unless her daughter is present the hostess is always the last lady to enter the dining-room and if she chooses she does so on the arm of the husband of the lady who has gone in with the host, though this is not obligatory unless the dinner is given in honor of the couple or unless they are the most venerable or distinguished persons present. When there are more women than men at a dinner the hostess goes in last and alone. If men are in the majority the extra male guests walk in after the hostess.

In seating guests at table the rule is invariably followed of placing the ladies at the right hand of the gentlemen; thus the seat of honor for the masculine guest of most importance is at the left hand of the hostess, and this rule obtains when the hostess is a widow or a spinster. When the hostess has no husband she still gives her most important feminine guest the precedence when the company go in to table and she brings up the rear. Once inside the dining-room, the hostess, if she has provided name cards at every cover, leaves her guests to identify their own seats. If she has not named the seats she must stand beside her chair and signify the order in which she wishes the guests to place themselves. Name cards should always be used when the guests go in arm in arm.

TABLE ETIQUETTE FOR HOST AND HOSTESS

In the chapter on Table Etiquette, page 267, instructions will be found for conduct when welcoming a delinquent guest, when an accident occurs at table, and when the hostess leads her feminine guests to the drawing-room. Here it may be added that it is essential for the host and hostess to accept something from every dish, and to simulate interest in the contents of their plates until all their guests have quite finished their shares of the course under discussion. The hostess must preserve her smiles and serenity throughout her dinner no matter what mistakes are made, what arguments arise or prejudices are expressed. She and the host should give their best attention to the promotion of agreeable conversation throughout the meal and after it.

IN THE DRAWING-ROOM AND TAKING LEAVE OF GUESTS

When the whole dinner company reassemble in the drawing-room the host or the hostess, a half hour after the meal, are privileged to offer their guests a cold and sparkling water. If a guest is invited to sing, play, or recite, and refuses quite definitely, the host and hostess should not plead and persuade to force compliance with their wishes.

When a guest rises to leave, a polite protest

against an early departure may be entered, but it is not in the best form, if the hour is really late, or the guest a mere agreeable acquaintance, and the dinner a ceremonious affair, to protest and to beg for a longer stay. "I am sorry you must go," or "Must you really go so soon? it is only just ten o'clock," are polite phrases in which to express regret and surprise.

Both host and hostess rise when a guest rises to depart. If the guest is a man and the host is not engaged in special conversation with another diner he can accompany the retiring member of the company to the drawing-room door, and even into the hall, when the guest is a man and the last person to leave. If there are others in the drawing-room the hostess accompanies none of the retiring feminine guests beyond the threshold of the drawing-room. The host, however, is privileged, if he pleases, to see a feminine dinner guest even into her carriage.

RULES FOR DINNER GUESTS

We have already emphasized, in the paragraph on *The Dinner Hour*, page 224, the importance of promptly fulfilling a dinner engagement. Here it is only necessary to say that when a man and a woman attend a dinner together the man always gives his companion precedence when they enter the drawing-room. On arriving at the street door there is no need

to say anything to the servant who opens it; an immediate entrance is made, and, if the servant fails to indicate the location of any dressing-room, wraps must be removed and laid aside in the hall. Having been greeted by host and hostess, the guest passes on into the drawing-room to speak to his or her friends or acquaintances. If a guest finds himself a stranger to all the company, it is safe and sufficient to wait until the host or hostess relieves the situation with introductions. Guests who are to go into the dining-room together, and who are introduced on the moment of adjournment to the table, must strive to discover topics of conversation and simulate companionship even if they do not feel nor find it. The woman is both unkind and illbred who ignores the man who takes her in to table because he is shy or slow in conversation, and no less reprehensible is the man who leads in a less attractive lady than the one on his left to whom he rudely devotes his conversation and attention.

For information on the best ways of using a knife and fork reference should be made to the whole chapter on Table Etiquette, page 267.

It is the rule at dinner parties for each guest to accept some of every course; to refuse more than one course is to excite comment and curiosity as to one's preferences and appetite. If a dinner guest boasts but a slight appetite, or is perhaps

observing a diet, it is still necessary to accept a helping of the majority of the courses, and try to taste at least of each dish. When the ladies have left the dining-room, and the cigars have been fully enjoyed, no masculine guest should object when the host proposes adjournment to the drawing-room.

Unless a very excellent excuse and explanation can be given, a guest should not hurry away so soon as dinner is over. A guest is privileged to take leave from thirty to fifty minutes after quitting the table. If a dinner began at seven it is conventional to bid farewell at ten o'clock or a quarter after. A dinner that begins at half-past seven leaves the guests at liberty to depart at half-past ten or at a quarter to eleven. When a married or engaged couple or a brother and sister are dinner guests at the same house it is the duty of the lady to give her masculine companion the signal for departure.

Guests must not retire from the drawing-room without formally taking leave of the hostess and giving her thanks for her hospitality. "Good-night, Mrs. A.; I have had a delightful evening," or "It was so good of you to ask me to come to-night; I have enjoyed it so much," are simple and popular modes in which to give full recognition of the pleasure of the occasion. There is no need to render the host such elaborate thanks after having expressed one's appre-

ciation to the hostess; nevertheless, formal leave must be taken of the host, and, if the retiring guest sees none but slight acquaintances near, it is only necessary to include these in a bow of farewell and a murmured good-night. It is awkward and inconvenient, at a large dinner, for a guest to go about the whole circle, of ten or more, in the drawing room, dutifully shaking hands and taking leave; however, as a gentleman rises from conversation with a lady, in order to follow his wife or sister, he must take formal leave of her and of any good friends who are within arm's reach; provided, of course, they are not deep in conversation which his farewells might rudely interrupt. A husband waits for his wife to leave the room first; he follows her immediately. If a dinner has been given in honor of a young married couple, in honor of some relative of the host and hostess, or a special tribute to newcomers in a neighborhood, or to a distinguished personage, the guests must one and all take formal leave of the important figure or figures of the occasion.

Margaret Watts Livingston



READY FOR A LUNCHEON.

LUNCHEONS, BREAKFASTS AND SUPPERS

THE dinner party is *par excellence* the most important and elegant form of modern entertainment, but next in importance comes the luncheon or twelve o'clock breakfast.

In this country the luncheon invitation is extended, generally speaking, to women only, and it has therefore come to be regarded as a peculiar feature of American life and society. In Europe the ladies' luncheon does not exist, for the simple reason that the foreign gentleman of fashion is always a man of leisure and is included naturally in every invitation extended to his wife, while in this country the husband, being in nine cases out of ten the breadwinner of the family, is not at liberty to waste his valuable time at midday functions.

A LADIES' LUNCHEON

The menu for a luncheon should not be too elaborate. For twelve or fourteen ladies it should begin with oysters on the half shell. These should be served very cold, with a bit of lemon in the centre of the oyster plate, and they should be placed upon the table before the guests enter the dining-room. Red pepper and horse radish are passed with the oysters. Nothing should appear on the table except the flowers, water bottles, and decanted wines (if wine is served), with several little dishes containing

olives, salted almonds, and bonbons. At each plate a dinner roll is put inside the folded napkin. After the oysters, bouillon or clam broth is served in dainty cups, then fish or lobster in some appetizing form appears. In changing the plates they must be removed one by one, and the fresh plates must be put on in the same way. Such a thing as piling one plate on top of another is never seen in a well-appointed house.

A side table containing the plates for each course should be prepared in the dining-room so that no confusion may ensue among the servants. On this table, also, extra forks, knives, and spoons, a bowl of ice, and additional bread should be placed in order that they may be found when needed.

After the fish comes the entrée or side dish, which may consist of sweetbreads and peas, lamb chops with mushroom, or *filets mignons*, small pieces of beef-tenderloin, with a sauce *Béarnaise*. Any good cook will furnish the recipe for this sauce as well as many others that may be substituted in its stead.

Following the entrée comes the Roman punch, which is nothing more than ordinary water-ice with a flavoring of Maraschino. This should be served in small glasses, each glass placed upon a plate covered with a lace-edged paper. The papers can be obtained at any confectioner's, and are put up by the dozen.

Luncheons, Breakfasts, and Suppers

After the Roman punch, or sorbet as it is technically called, comes the game, quail or any other kind of birds when in season, or else broiled spring chicken, half a chicken being served for each portion. A salad of lettuce with French dressing, or a mayonnaise of celery may accompany the game. Then come ices in fancy forms, coffee, and liqueurs.

HOW THE COFFEE AND LIQUEURS ARE SERVED

The coffee and liqueurs are served in the drawing-room at the conclusion of either dinner or luncheon. One servant should bring in the tray containing the coffee and another a second tray whereon may be found, if used at all, any of two or three kinds of liqueur—Bénédictine, Curaçoa, or Crème de Menthe. If the latter is served, several claret glasses filled with cracked ice should be on the tray beside the small liqueur glasses. The Crème de Menthe is poured into these by the servant, who asks everybody which liqueur is preferred. On the coffee tray, which should be silver covered by a fine tray-cloth, is a silver coffee pot containing strong black coffee, the requisite number of cups and saucers of a small size spread out upon the tray, never resting one upon the other, a tiny spoon on each saucer, and lastly a silver bowl filled with lump sugar. Cream is not served with after-dinner coffee.

Correct Social Usage

WINES OR NO WINES

The serving of wines at dinner is no longer a matter of social obligation. The individual tastes or convictions of the dinner givers are allowed to govern, and on some tables wine is never seen at all. There are other tables, of course, where a number of different wines are served during the progress of the meal, but even in highly fashionable society one kind is now considered sufficient. This one wine accompanies or follows each separate course; it is usually claret, occasionally champagne.

LIGHTING THE TABLE

No artificial light is allowed at a luncheon unless the day be so cloudy and overcast that some illumination is necessary. For dinner, however, silver candelabra holding from two to six candles, each covered by a candleshade of a color to harmonize with the rest of the table decorations, are most effective in conjunction with the other lights. These can be placed either at the four corners of the board or at the ends. At each corner also are water bottles filled with cold water, and claret or Burgundy in decanters. White wine and champagne are never decanted.

THE TABLE DECORATIONS

In the table decorations, if the hostess happens to be the possessor of artistic faculties, the

most original and charming effects can be obtained. A woman who is endowed with individuality—a much to be envied quality—will not care to have her table look like anyone's else. Speaking in general terms, it is well to employ but one color in the decorations unless small tables are used, when each table may be adorned with a special color scheme.

THE NAME CARDS

In front of each plate a card should be placed bearing the name of the person who is to occupy the seat, so that each one on entering the dining-room knows exactly where he or she is to sit.

THE BREAKFAST

The breakfast—which is really a luncheon served at an earlier hour—twelve or half-past usually, is rather more informal in character, and the Sunday breakfast to which men as well as women are bidden is quite a feature of modern city life. The guests go into the dining-room in a body, at affairs of this kind, instead of entering in pairs as at dinner. The menu itself is about the same as at luncheon and served in precisely the same way. Much dressing is not considered good form at daytime functions, but at dinner a woman may make herself as resplendent as she pleases.

THE SUPPER

A word now in regard to suppers. In New York and other large cities suppers may be given in two ways, at a restaurant or at home. Parties returning from the theatre or opera often prefer to go to a public place like Delmonico's or the Waldorf-Astoria, rather than accompany a lady to her home. But be this as it may, the supper served at a private residence is by far the more elegant entertainment. It devolves some trouble upon the hostess, no doubt, but "trouble" is a word that ought to be blotted from the dictionary of the would-be successful entertainer. She should spare no pains for the sake of her friends' enjoyment, and it and all her work should be a veritable labor of love. Still the restaurant supper has its votaries, and may be made charming in all respects.

If this mode of entertainment is decided upon, however, the lady who is to preside should go a day or two before to the head waiter of the place chosen and arrange with him concerning the dishes and wine to be served, attending scrupulously to the most minute detail so that all may be found in readiness when the party arrives on the evening in question. It is awkward and embarrassing to escort a number of people into a crowded restaurant, look wildly about for a table that very likely cannot be had

for a quarter of an hour, then sit anywhere, order anything, and finally be obliged to pull out your purse and settle the bill. Of course among intimates all is allowed, but we are speaking now of formal suppers. It goes without saying that nothing very heavy or substantial should be ordered, for it is taken for granted that your guests have dined, and dined well. Oysters, birds, or boned turkey, a salad, ices and coffee are sufficient with the accompaniment of one wine, champagne. At a private house the table may be decorated as for dinner, but the supper need not differ materially from the one just described.

ETIQUETTE FOR SERVANTS

Where men-servants are kept the butler attends to the wine, serving the sherry with the soup, the white wine with the fish, champagne with the entrées, and Burgundy with the roast; but this wine is seldom used at present, and it is usual to continue the champagne until the end of dinner or, as has been stated before, to serve champagne alone from the commencement to the end. If red wines are served, however, they must be tepid. In winter the chill may be removed by placing the bottles half an hour before luncheon or dinner near the register. A cold Burgundy is as bad as a warm champagne.

The butler receives each dish as it comes to

the pantry, does what carving is necessary, then hands it to the second man, who passes it, beginning with the lady sitting on the host's right if at dinner, and with the lady on the right of the hostess if at luncheon, and continuing according to the order in which the guests are seated. Skipping about the table so that ladies may be helped before gentlemen is nowadays looked upon as a vulgarity. Men servants must wear shoes of soft felt that render their tread absolutely noiseless. A servant flourishing a napkin or shrouded in a long white apron is quite proper in a restaurant, but not to be tolerated in a private establishment. For formal entertainments the butler wears ordinary evening dress with a white tie. The second man should be in livery, which, of course, varies in different families. If a family has no coat-of-arms, and consequently no special livery for its servants, the second man may be attired in long trousers and single-breasted coat of dark cloth, navy blue or black, the trousers having a narrow stripe of yellow down the sides, and a waistcoat of yellow and black striped material. The coat should have large metal buttons, either gilt or silver.

